

INTERNATIONAL

Journal

OF RELIGIOUS EDUCATION

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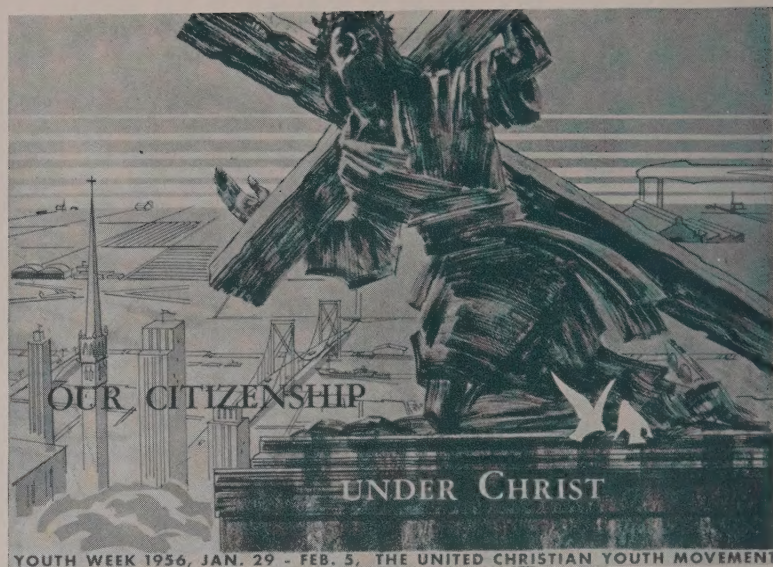
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James Chapin

The miracle of "communication" happens over and over again as adults make known to children the "Good News" of the Christian message. Such communication is now, as always, at the center of the Sunday school movement, and will receive new impetus this month during Christian Education Week. James Chapin is a well known American artist and teacher. This drawing illustrates superbly his ability to combine warm human interest with good design. The composition is based on triangles softened by curves, the diagonal position of the child being an important part of the over-all design. The few original prints of this delightful lithograph pulled by the artist were sold soon after the picture was first exhibited. Christmas cards using it were published but these are no longer available.

September 1955

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International Journal

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"Communication," lithograph by *James Chapin*. Courtesy Associated American Artists Galleries and Miss Mildred Widber.

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ABOUT 7,000 PERSONS attended all or part of the 23rd International Sunday School Convention in Cleveland, July 27-31. This was approximately one out of every 400 church school workers of the United States and Canada. Dr. T. C. Braun evaluates this great gathering elsewhere in this issue, and other gleanings will be given in later issues. Two observations need to be made here immediately.

The persons attending were there for real business. They stayed with the convention, hardly taking time for sight seeing. They attended meetings and visited exhibits almost to the point of exhaustion. They tried to capture that last bit of help that might be available for the job back home. In the final prayer led by Charles Templeton it seemed as if every delegate repeated with him the full prayer of personal commitment.

But this was **YOUR** convention—you who did not get there—you of the 399. This wasn't just a spree in which the lucky ones got to gorge themselves with information. The problems they discussed were yours as well as theirs. The job envisioned is your job. The mission of the church studied is your mission. The failures

THE CASUAL MANNER in which many churches accept their losses from membership and from their church schools and youth groups is tragically out of keeping with the evangelistic nature of the church. "Rally Day" for many churches is little more than a time to determine how many names to put into the "dead file."

The emphasis to which Christian Education Week calls us for our work this year is, "Go—Make Disciples of All." Christian education is evangelistic in nature or it is nothing at all. Its purpose is to communicate the Christian message to persons so effectively that they will respond to it with vital faith and devotion.

When they say that "all are precious," Christians really mean it. The work of the church is carried on out of a great love for persons, for all persons. But most of us haven't learned how to carry that love to those persons, in their homes, on the streets, in their "gangs." We

BRINGING the Bible to the people in "living language" in the Revised Standard Version is a great step forward, but it is not enough. The Bible must be brought as a living message in such a way that people can catch the feelings, the inner struggles, the insights, of the persons who live on in its pages. The Bible came out of the lives of persons and our education must take it into the lives

for which solutions were sought were your failures, too.

Persons who did not attend can benefit from the convention as well as those who did attend if they are alert as the delegates were alert. The harvest of the "23rd" can be gleaned for years to come.

As a group of other delegates, all of them lay workers, and I waited for the limousine to take us to the airport after the closing session, one of them said to me, "This was wonderful, but I know just what will happen when I get home." I was puzzled. "I'll face a stone wall," he added.

Surely that is not to be the end of the convention—a stone wall facing the delegates coming home with arm loads of information, minds full of ideas, hearts dedicated and ready to "Teach Christ Now."

This convention is **YOURS**, even if you were not there. The church, and you of the 399, can become alive with the inspiration and the ideas carried home by those who were there. The convention can make a difference in your church. It can bring a new spirit to your church and increase the effectiveness of its program. Let there be no stone walls to keep this from happening!

Bring 'Em Back Alive

wait for them to come to a building we call the church, then lavish our concern upon those who come.

But that is not enough. We must carry our concern to the people of our communities and minister to them as they are until they are ready to come.

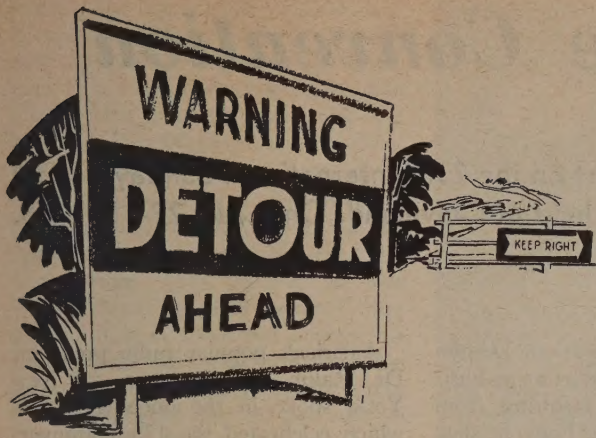
The number of persons to reach is increasing rapidly as the population boom carries on. They are harder to reach because they are on the move. The Methodist magazine, *The Church School*, in its special August issue, calls attention to the fact that there are almost as many criminals as there are college students; that arrests of young people under eighteen increased 7.9% in 1953; and that only one American in five is a church school member.

Can we ignore the problem or its urgency? Let there be no "dead files." Let us go and bring them in—"bring them back alive"—to life—to vital Christian living and to meaningful participation in the Christian fellowship.

The Bible—Out of Life, Into Life

and actions of persons.

The November issue of the *Journal* is to be a special number on how to teach the Bible dynamically. The title of it will be, "The Bible—Out of Life, Into Life." It will lift up those ways of teaching the Bible which most successfully help persons of all ages to understand it and to respond to it with faith and commitment.



by **Peter Gordon White**

Heading by Willis Wheatley

THE ROAD TO TOWN has been fixed again. When winter comes, we'll be glad of that. Right now though we're still using the detour. Everybody does. The paved road is straight and high-graded. Has a view, too. Yet here we are letting our tires scrape in and out of well-worn ruts, through the bush and past the bog, adding fully half-a-mile to the trip for no better reason than that this makeshift route seems more familiar, and we're creatures of habit.

That's the trouble with detours. Too soon they begin to feel like the right road. They get hard-surfaced from hard use.

The road to hell is a detour. At this moment I can think of no better description for a spiritual by-pass. Anybody who's really going to town, setting out in earnest for a city that hath foundations, heads for the highway. That is how "the way of the Lord" is prepared. His paths are straight.

It happens for everybody

But what man of our pilgrimage by chance or by choice, has not sometime found himself rutted in some disused spiritual detour? Let him who is without sin among us erect the first signpost.

Who can say he has never erred, never misread the road map of moral conduct, has never miscalculated distance and gone too far, only to find that he has betrayed himself into a far-reaching detour?

If such there be to deny his humanity, we say with Paul, the truth is not in him.

The word of the prophet Isaiah on spiritual detours is inclusive and universal, "All . . . have gone astray, we have turned every one to his own way."

It happens for you

What a gripping statement that is, "everyone turned to his own way." And what a popular excuse for taking detours. Come now, be honest. How will you resist the new teaching methods your superintendent is going to urge upon you come the very first Fall meeting? Easy. You'll tell him, "I have my own way of doing this; I

get there. I don't see why I should be expected to change every time something new comes along. I've always tried to do a good job and I'd like a little less direction and a little more appreciation." This way you (1) successfully detour any discussion of the merits of new teaching methods; (2) get in a word of praise about your own past service and throw a veiled threat about resignation; and (3) make the superintendent question his ability to give leadership to the church school.

Of course what you're really saying is (1) my old ways feel comfortable and secure; (2) my pupils are not too important to me when it comes to making choices; and (3) I'm the most important person in the process.

Or take this matter of preparation for Sunday. The teacher's manual points straight to the purpose of the session, pupil materials take the same thought ways. But you have some pet proclamations that sound good (in your own ears at least). So what if you don't reach the goal of the lesson? So what for a "balanced curriculum"? You've stuck to the way you know. This detour feels good.

In class? Brother, that's where detours really come in handy. You're doing fine with your pupils, leading them along the scenic route (the flowery phrases type of teaching) when somebody interrupts with a real direction-finder question. "What do you mean, 'Jesus is our Living Lord'?" Quick, the detour! This highway's too straight—and too open. Head for the hairpin bends; it's time for a few quick turns.

Shall we go on, or are you beginning to feel the bumps in the ruts?

This kind of thinking makes a person mad or sad. Either way, it's an admission that each of us has his own favorite detours, his own subtle, secret ways of avoiding the main issues, of getting out of earshot of the high calling. For most of us, it's a sad situation. What to do about it?

Be glad you're sad

The apostle Paul knew the psychology of the spiritual detour. He knew a man didn't get back onto the highway just by being sorry he was on the wrong road. To the wayfarers of Corinth, Paul wrote, "I rejoice, not that ye were made sorry, but that ye sorrowed unto repentance." "I am glad," he is saying, "I am glad you were sad enough to do something about it. Just give your location, get a sense of direction, and do not be dismayed if the going gets even tougher for a while."

Here now is the glory of it, this turning with all one's heart, willing to "take direction" again: the penitent finds God waiting for him, not as some master cartographer with a sneer of superiority, but as a loving parent waits, with a heart full of generosity and joy.

Some Thoughts About Repentance

"Not a fatal day when tears are shed, but a natal day when, as a result of tears, a new life begins."—A definition of repentance by Ilion B. Jones.

"Repentance is the heart's sorrow, and a clear life ensuing."—Shakespeare.

"To do so no more is the truest repentance."—Luther.

"Repent ye for the kingdom of heaven is at hand."—

Jesus at the beginning of his ministry.

The Rev. Peter Gordon White is Editor for the Publishing House, United Church of Canada, Toronto, and Chairman of the Editors' Section, Division of Christian Education, National Council of Churches.

Highlights of the Convention

A brief report on the 23rd International Sunday School Convention, held at Cleveland, Ohio July 27-31, 1955.

by Theodore C. Braun

THE 23rd International Sunday School Convention was held in the 10th year of the atomic bomb. On August 6, 1945—ten years ago—an atom bomb was dropped for the first time on human beings, killing or maiming thousands of them. Ever since, the world has been teetering on the edge of a precipice, with the possibility at any moment of going over the edge to disaster.

The convention opened only four days following the historic meeting "at the summit," where the heads of state tried to determine what can be done, if anything, to save the world from the dread consequences of its own madness.

In a world like this

In a world like that, what possible relevance can a convention of Sunday school teachers have to anything that matters?

The president of the convention, the Hon. Harold E. Stasson, made it clear at the very beginning of the meetings that he had an answer to this question. He had just come from Geneva where, as secretary for disarmament in President Eisenhower's cabinet, he served as special advisor

Dr. Braun is editor of "The Messenger," publication of the Evangelical and Reformed Church, with office in St. Louis.

to the American delegation. Despite the press of urgent government business in Washington resulting from the meetings of the Big Four, he flew to Cleveland three times during the convention to participate in its proceedings.

"My vivid recollection of these recent days at the Geneva conference," he told the 6,000 Christian educators in the Cleveland auditorium at the opening meeting, caused me to emphasize my conviction that never before in history has the religious education of the children of this country been as important as today."

Whether or not the vast energy man has learned to unleash will be used to make tremendous weapons or be turned to peaceful, constructive purposes "depends upon the attitudes, the convictions, the ethics of mankind," he said, "and that is where the shaping of young minds through the Sunday school will shape the decisions of government in the decades ahead."

Dr. Charles B. Templeton, noted evangelist and secretary for evangelism of the Presbyterian Church, U.S.A., included a similar emphasis in the closing address at the convention when he said that the future of human freedom may depend upon how good a job is done by the nation's Sunday schools.

America's popular radio preacher, Dr. Ralph W. Sockman, of New York, spoke in the opening session which celebrated the 175th anniversary of the Sunday school movement. He evaluated the contemporary mission of the Sunday school in the light of the widespread interest in religion evident in America today and hailed the church school as the agency that must help "turn America's mounting spiritual hunger into a real spiritual revival."

"We talk about the 'new piety' in America. Let's make it real by making it natural. An ounce of personalized religion is worth a ton of professional propaganda financed by silent spectators."

The task before us

This recognition of the importance of the Sunday school was clearly not a new insight for the majority of delegates, as evidenced by their very presence at the convention. For the most part they were rank and file Sunday school teachers—lay men and women who week after week are giving their time and talents to the teaching work of the church and who are so much committed to their task that they were willing to spend time and money in order to learn how to perform their teaching ministry better. They came from nearly every state in the United States and from nearly every province of Canada.

In addition to a new appreciation of the urgency of their mission, they were also given a new insight into its staggering proportions. In an effective visual-dramatic presentation at one of the evening services, Dr. A. L. Roberts, general director of the Commission on General Christian Education, highlighted what must be done to keep America Christian.

Between Sundays in the United States and Canada, he said, 82,500



The Exhibit provided what was probably the most complete display of church school materials, supplies, pictures and equipment ever assembled in one place.

babies are born and 32,400 new homes established. To keep up with such an increase in prospective members, the churches ought to add 12,000 new teachers each week and organize 400,000 new Sunday school classes each year.

To be sure, the number of children enrolled in Protestant Sunday schools has grown steadily over the years—from 14½ million in the United States in 1906 to more than 32½ million in 1953. But during this same period the total population has grown, and the Sunday school today actually reaches only 37 per cent of the children, 24 per cent of youth, and 14 per cent of the adults of this country.

"How do we reach more, how do we give them a faith to live by; how do we teach Christ now?" was the three-pronged question Dr. Roberts put to the convention. He answered his own question with a 7-point program for the Sunday school teachers of America and Canada:

1. Improve your teaching;
2. Relate it more closely to the home, making parents senior partners in the endeavor;
3. Relate it to the experience and needs of the students;
4. Avail yourself of leadership and laboratory schools and of the training opportunities provided by your denominations and your council of churches;
5. Enlist teachers from among your fellow Christians who have the best qualifications for the task;



The opening session of the convention. Dominating the stage was a figure of Christ 16 feet high. On each side were group pictures six feet square: one showing a family and the other a church school class.

6. Train them before they are put to work; keep close to them afterwards;

7. Recognize that you do not work alone. You are in partnership with God—seek His guidance.

Another friendly but critical analysis of the Sunday school movement of today was made by Dr. F. Eppling Reinartz, of New York, secretary of the United Lutheran Church in America, in an address which he called "Incitement in Indictment."

Many practical helps offered

The delegates who came to Cleve-

land were there primarily in search of practical helps on how they might improve their programs and do their work better. The Cleveland program included three major features that had to do specifically and directly with "know-how."

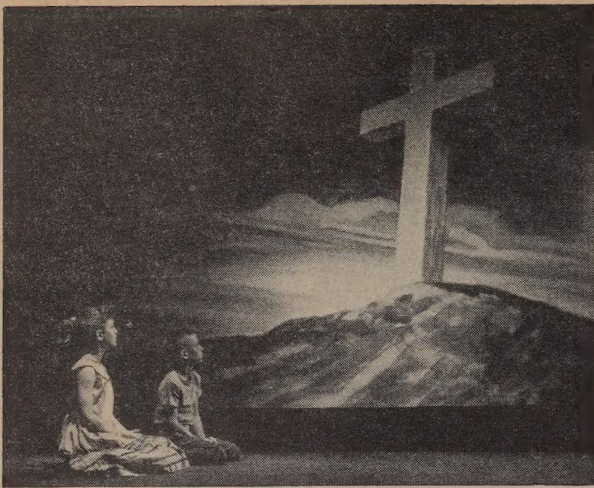
In the first place, the entire delegation was broken up into nearly a hundred interest groups, which met on three successive mornings of the convention. They considered nearly every subject that one might think of in relation to Christian education, running all the way from the nursery home visitor and other responsibilities in the children's division through youth and adult work to administration and leadership, missionary education, weekday religious education and other specialties.

Experts in all phases of church school work, gathered from the co-operating denominations, were on hand to lead the discussions and to confer with individuals who might want personal help on a particular problem. This pooling of ideas from many denominations gave a richness to the program which is characteristic only of an interdenominational gathering.

Considerable blocks of time, however, were set aside in the schedule when leaders in the denominations could meet with the workers in their own fellowship to study their denominational programs and materials. Some of these denominational



The four persons at the left spoke at the Sunday afternoon service: Miss Leonore Flores, Philippines; Prof. G. Baez-Camargo, Mexico; Dr. James Kelly, Scotland; Father Makary El Souriany, Egypt. With them are two Tahitian delegates.



The concluding scene of the pageant "The Power Within" which depicted the 175-year history of the Sunday school movement.



Harold E. Stassen, center, was reelected president of the convention. Here he chats with Dr. Paul Calvin Payne, left, chairman of the Division of Christian Education, and Bishop Reuben H. Mueller, right, chairman of the general convention committee.

meetings were themselves held in sections, and a wide variety of programs was offered.

A unique feature of the exhibit was the consultation center, where delegates could arrange interviews to discuss any special questions with experts from the denominational boards of education and from staffs of national, state, provincial, and city councils of churches.

Importance of the home and the Bible

The theme of the convention, "Home and Church—Teach Christ Now," ran through the entire program but also received special emphasis at several of the general sessions. Typical expression of the growing recognition of the place of the home in the Christian education of children was Dr. Paul Calvin Payne's insistence that church educators "reverse the current practice of regarding the Sunday church

school as the primary resource and to build a program for the home." This program should be conducted by the parents, he said, who are "aided, inspired, guided, and supplemented by the church school."

A similar emphasis was struck by the general chairman of the Department of United Church Women of the National Council of Churches, Mrs. James D. Wyker, who spoke on the subject, "Homemaking—a Christian vocation."

For many delegates, however, the distinguishing characteristic of this convention, as compared with preceding ones, was its emphasis on the Bible. They liked particularly the Bible-centered meditations led each morning by Dr. Lowell B. Hazzard, professor of Old Testament, Westminster Theological Seminary, followed by the unison Bible reading and the solo reading of longer passages by Dr. William J. Faulkner, pastor of the Congregational Church of Park Manor, Chicago.

The message to teachers

The delegates to the 23rd International Sunday School Convention sought to gather up the meaning of their experiences at Cleveland in a "Message to Christian Teachers," which was prepared by a committee headed by Dr. Paul H. Vieth of the Yale University Divinity School and subsequently adopted by the convention itself. It closed with the words:

"We commit ourselves anew as teachers to the cause of stable and creative family life. . . .

"We have gathered as teachers concerned for a Christian faith with redemptive power. . . . We believe that God has brought us here to lead others to Christ, who alone can bring justice, peace, and hope.

"In that faith we greet our companions in Christian teaching in home and church, saying to them as God has said to us, *Teach Christ Now!*"



On Saturday evening Dr. Gerald E. Knoff presented special copies of the RSV Bible to representatives of the denominational Boards of Christian Education, of state and provincial councils of churches, and of a selected group of city and county councils. He also gave them to six over-seas guests of the World Council of Christian Education.

Rekindle the Gift of God

A service of dedication for church school teachers during Christian Education Week

by Harry H. Kalas

This service is designed for two uses—for private reading by the teachers, in a mood of self-dedication, and for public recital during the morning worship service when church school teachers and officers are dedicated to their work.

All of this may be printed in the bulletin except the prayer by Lucy Soulsby, which may be read by one of the teachers. If desired, the psalm to be read by one of the pupils may also be omitted from the printed service. The main headings are to be printed in bold face or large type but are not read aloud.

—EDITORS

Let Thy work be manifest to Thy Servants

Leader:

I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self control.

Teachers (in unison):

O God, who art the Light of the minds that know Thee,
The Life of the souls that seek Thee,
And the Strength of the thoughts that seek Thee,
Help us to know Thee that we may truly love Thee,
So to love Thee that we may fully serve Thee,

Whose service is perfect freedom.

—Gelasian Sacramentary
Sixth Century

Leader:

Oh, do not pray for easy lives. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work will be no miracle; but you will be the miracle. And every day you will wonder at yourself, at the richness of life which has come to you by the grace of God.

—Phillips Brooks
Nineteenth Century

Teachers (in unison):

O God, Thou art with me and it is Thy will that these outward tasks are given me to do; therefore I ask Thee, assist me, and through it all let me continue in Thy presence. Be with me in this my endeavor, accept the labor of my hands, fill my heart as always.

—Brother Lawrence, France,
Seventeenth century

And Thy glorious power to their children

Leader:

Guard the truth that has been entrusted to you by

the Holy Spirit who dwells within us . . . be unfailing in patience and in teaching.

To be read by one Teacher:

Let us pray.

O Lord, grant that each one who has to do with me today may be the happier for it.

Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of everyone who talks with me, and keep me alive to the feelings of each one present.

Give me a quick eye for little kindnesses, that I may be ready in doing them and gracious in receiving them.

Give me quick perception of the feelings and needs of others, and make me eager-hearted in helping them.

—Lucy H. M. Soulsby, England¹

To be read by one Pupil:

Let all the Lord's children praise Him,
And let us appropriate the truth of His faith.

We live in the Lord by His grace;

And life we receive in His Messiah.

For a great day has shined upon us;

And marvelous is He who hath given us His glory.

Let us, therefore, all of us unite together

In the name of the Lord:

And let us honor Him in His goodness:

And let our faces shine in His light;

And let our hearts meditate in His love,

By night and by day,

Let us exult with the joy of the Lord.²

Teachers (in unison):

For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of his glory he may grant you to be strengthened with might through his Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

—Ephesians 3:14-19 RSV

Materials for Christian Education Week:

See the handbook, "Go—Make Disciples," available from denominational bookstores and the National Council of Churches, 120 East 23rd St., New York 10, N. Y. See also the suggestions given on page 8 of the June International Journal.

Dr. Kalas is Associate Executive Secretary, Division of Christian Education, National Council of Churches. He was formerly Director of Educational Evangelism.

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²Original source not located.

"Go—Make Disciples of All"

The theme for Christian Education Week lifts up the essential responsibility of church school teachers.

by Paul L. Sturges

OUT OF every one hundred pupils in Protestant church schools, the church loses sixty. One denomination¹ reports that, based on ten years' experience (1943-53), five out of every ten people who became members of the church dropped out, deserted the church. Two additional were lost by death; only three—three of every ten members—were kept.

These are disturbing facts. They reveal what has been called the "shocking failure of evangelism." Yet these statistics disclose "the churches' most wide-open possibility"—and opportunity.

The church has a mandate to seek those who are outside her walls. While church schools are growing at an unprecedented rate today, the number who are still without Christian teaching is tremendous. Recent statistics reveal that four out of five Americans are not in church schools. This means that there are 28,000,000 children, 22,000,000 youth, and 73,000,000 adults not being reached by Christian teachings through the church school. These must be reached.

But while the church has a commission to seek those outside, it has even a greater obligation both to win and to keep those who are on the inside. It is one thing to fail in reaching out; it is quite another for the church to fail in reaching in.

The church school is our hope

In confronting this challenge, the church school, as in so many other significant endeavors, is our hope. The church school is the great evangelizing agency of the church. In spite of the fact that the church loses 60% of those enrolled in the church school, 75% of all who unite with the church on confession of

faith come through the church school.

The teachers of the church school, of all people, are in a favorable position to help prevent this tragic loss, to reach those on the inside. The influence of the parents, friends, and pastor is not to be minimized. The teacher, however, has the rare opportunity, week by week, of being a vital part of the evangelizing process whereby boys and girls, youth and adults are brought to full discipline-ship.

Nothing can be done about the two out of every ten who, on the average, are taken by death. But the teachers are the key persons in doing something about the 60% who, though enrolled in the church school, are lost to the church, and the 50 per cent who, though church members, drop out.

What, then, can the teachers do to meet the significant opportunity which is theirs? This is the question for which every teacher should have an answer as we approach Christian Education Week this year with its theme: "Go—Make Disciples of All."

What is our goal?

Of course it is extremely important that the goal in our evangelizing be kept always in view. What is that goal? The fact that 50% of those who become church members desert the church emphasizes that it must be more than church membership. The goal, likewise, is more than some kind of "experience" or indoctrination. It is even more than the acceptance of Christ, unless there is full understanding of what such acceptance involves.

These things to which we have referred are important. We want those we teach to become church members. We want them to accept Christ as their Savior and Lord, but what we desire more than anything else is that, through the guidance of the church schools, our boys and girls, youth and adults become "whole-

hearted disciples of Christ, committed to him, following him joyfully and loyally as their Savior and Lord," in the fellowship of the church and in the relationships of everyday life. This calls for wholehearted and ever recurring response based upon an understanding of what that response means.

If this goal is attained through church school, as it may be, there will be no falling away from the church. Those who are won will in turn become part of the churches' fuller ministry.

The pastor can help

The teachers will seek the help of the pastor in this large undertaking. The pastor is in the position and under obligation to give them guidance. He will discuss with them the characteristics of the child at various age levels, so necessary to know if the teachers are to know how to guide the child in Christian faith and understanding. The pastor should also help the teacher make a simple spiritual case study of each child. This will help the teacher to understand each pupil entrusted to his care and will serve to help him discover the real attitude and spiritual readiness of each child.

The teachers will see themselves as members of a team in which each teacher and each member of the church has a place. Each will see his part in the process extending from the nursery through adulthood whereby those of the church school are led not to one decision, however decisive and clear-cut, but to a series of commitments as, step by step, the child's understanding grows and his insights become clearer.

"I planted, Apollos watered, but God gave the growth." Thus the Apostle Paul described the process in which the teachers of the church school may well think of themselves as participating. One may do the planting, another the watering, but

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¹"The Church School," P. 9, Methodist, August 1955.

each is vital to the process through which God himself brings about the growth. The teachers cooperate with one another within the evangelizing process—and with God.

The teachers, however, will seek constantly to provide, through their teaching, various situations and experiences which will call for decisions—decisions which the child will make on the basis of his own understanding. In that process the teacher will be constantly alert to discover the growing edges of the child's spiritual development.

Small things are important

This will mean that the teachers will be sensitive to every situation, however small and seemingly inconsequential. What happens may be ever so indicative of growth. The willingness to share a toy may be as significant for the kindergarten child as an open decision for Christ is for a youth or an adult.

Moreover, the teachers, in accomplishing their evangelistic task, will constantly seek to encourage participation on the part of those whom they teach. We still learn by doing. Jesus himself said, "If any man will do his will, he shall know of the doctrine whether it be of God."

Even the smallest child can be encouraged to participate, to make choices, try them out, and face the consequences of them. He can be helped to discover for himself that kindness leads to happiness in the group, while getting his own way leads to strife. Children can begin at the youngest age to show love to others, thus learning the true meaning of love. They can learn to be disciples of Jesus, not only by coming to know and appreciate what Jesus did and thought, but by trying to put those teachings into practice.

Probably those below the primary department should not be encouraged to bring others to church school unless they participate with their parents in such an endeavor. But the primary child and all those above the primary department can and should be encouraged to be evangelists in the sense that they bring others to church school.

And how many opportunities there are to help children at the various ages to put into practice what they are being taught! The story is told of a junior high class which found that a church which had promised



Edward Wallowich

There are 28 million children in the United States who are not being reached through the church school. They must be reached and won where they are.

financial help to a Japanese-American college student had withdrawn its aid because of local race prejudice. The members of the class talked to the President of a State University and persuaded him to admit the student to the University. Through this endeavor the group got practical experience of following Jesus, which took the question of following him out of the realm of the theoretical and made it real.

The teacher is a personal example

The teachers, however, in all of their evangelistic endeavors, will keep in mind the silent but pervasive influence of their own personal lives. More important than any words they speak or plans they follow, is the

life they live. They, themselves, will give evidence of a continuing response to deeper insights. There will never be any question on the part of those they teach about the teacher's devotion to Christ and his loyalty to the church. The teachers will see to it that they, themselves, do not stand in the way as those they teach seek to see Jesus and to find his way for their lives.

The teachers of the church school can become vital in the great task of making disciples of all. They can not only be instrumental in leading those they teach to Christ, but in helping to put vital content into those decisions. What a responsibility! Yet, what a privilege to be a church school teacher!



Is

Calling

by Dorothy B. Fritz

a Lost Art?

Children remember teachers
who call at their homes
on friendly visits.

YOU LOOK SO TIRED, Ted!" Louise Rider, wife of the minister in a fast-growing community of young families, should have been used to "that look." "Can't you stay home tonight? You are doing too much."

The Reverend Theodore Rider slid his more-than-six-feet down into his chair and closed his eyes.

"It isn't what I do that makes me tired, Louise—it's what I can't seem to get done. I need more time for calling. I can't even preach as I want to until I know these people, until we're all closer to one another."

Many a minister across this country is facing Ted Rider's problem, and doesn't know where to turn for help. Yet how many church officers, and their wives, do congregational calling regularly? How many church school teachers are in close enough touch with the families of the boys and girls they teach to pass on to the minister valuable information about their needs?

The excuses are many: "No time." "The children, you know." "I'm just no good at talking to strangers!" "It's the minister they want to see." "Tom (or Mary) needs the car." And when reluctant callers are finally drummed up, what is the purpose of the call?—

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a membership drive or a campaign for money! The caller comes with an ax to grind, rather than with any real interest in the callee.

Calling is important

And yet calling done among church school families is of tremendous importance. It is valuable to a teacher. The very shortness of the time he has on Sunday morning with his class makes it imperative that the process begin with as much knowledge of the background of its members as possible, if his teaching is to be relevant to their thinking and living. But it is also vital to the Church as a whole. Statistics tell us that about 75 per cent of the membership of a church comes to it from the church school, in spite of the fact that we keep only about 40 per cent of those that enroll in it. This means that the boys and girls of our church schools and their families present us our greatest evangelistic opportunity—in terms of those we haven't been keeping as well as those we have.

In some thirty years of church work I have known only one church that was able to account, name by name, for those it had lost. And that church didn't lose 60 per cent! For in personal contacts (largely by calling in the home) the reasons for absence or indifference had been discovered and dealt with.

This result would not have been attained had the motivation of calling been anything less than a real

concern for people. It was born of a genuinely friendly interest in each pupil and his family *as people*; and an equally genuine conviction that the Christian Church has something to say to children and young people and their parents that is important to them. It was not a case of wanting something *from* the parents—higher enrollment, greater regularity in attendance, better offerings, good conduct—in a word, what we sometimes call "cooperation," in return for a dose of Christian education. The teacher-caller was fully informed about the services the church was prepared to offer, and was able also to interpret its teaching program effectively.

Callers need training

Such calling renders a very real service to the church, as well as contributing to the success of the teacher. It is important enough to require thought and preparation—yes, even training! The person doing it should know the general tone of the community, a great deal about the church, and as much as possible about the family to be visited. The necessary information should be always available in well-kept family records: Who called there last and when? Is there illness or any other special problem in the family? In what departments or classes are the children, and does their attendance record show a real interest? In what organizations and activities are the family members involved—or could be?

Coaching for calling probably can best be done by the minister. For

while it is true that some people like calling and do it well "just naturally" most of us find it difficult enough at the beginning to need all the expert help we can get. Such training should be given not only to the men and women who make calling in the name of the church a constant service, but to those who are doing it because of an immediate need, as is usually the case with teachers or leaders of children and young people; the need being to know more about the youngsters with whom they are dealing.

The prospective caller must learn to be tactful, friendly, gracious; what to say and what to take in the way of materials. If a caller is not to be too easily discouraged he must also learn something of the rebuffs he will meet, the questions and comments to expect. He must learn how to introduce himself—even more important,—how to get away. He must have good terminal facilities. Training for calling can be fun if done in a group, and with such aids as role-playing. One group described six typical home situations and divided to act out informally what might happen when a caller finds himself dealing with a Hardboiled Husband or a Flighty Wife. The use of such extreme examples makes the actuality seem quite simple.

There are, of course, details that can only be decided in relation to a particular call. Should the call be pre-arranged or casual? In this home how should calls be spaced and who should make them? For what kind of needed information should the caller be alert—but not obviously so? What follow-up might be indicated? Most important of all, are the callers people who under no circumstances will gossip about what they see or hear? And if they should discover some really serious situation—an alcoholic, family tensions, need for financial help—will they be wise enough to report it quickly and directly to the minister, without trying to render amateur assistance, even with the best intentions in the world?

Calling reveals new leaders

Calling is important even in small towns or rural communities in which personal contacts are already established, for there is always the need for more people to give service in or for the church. Opportunities for

such service may be the main thrust of the conversation. For just as church school families present our greatest evangelistic opportunity, so they are our best available source of leadership. Who has more of a stake in the quality of our Sunday schools, weekday and vacation schools and camps, choirs and youth groups, than the parents of the children in them? They should be constantly challenged to take responsible leadership of some kind in such enterprises. This does not mean as teachers only. I think of the respect and affection given to one woman who annually makes her contribution by providing good food and a home-like atmosphere in a camp conducted by her church. But of course, if the only connection of the family with the church has so far been through a child, the teacher-caller's personal interest in that child and therefore in his family must come before more definite appeals of any kind.

Calling brings rich rewards

The rewards of calling to the individual teacher are great. Opportunities for rich fellowship open on every side. In the laboratory section of a summer leadership training school a careful plan had been made for simultaneous calling on the parents of all the children—a few on campus, most of them from homes in the town. Only one of the more-than-fifty students had ever done such calling in her home church. All were lukewarm or downright reluctant to try it—but they came back bubbling with enthusiasm! While the main purpose of the calling had been achieved (helpful information and the cooperation of the parents), the

callers had also had a wonderful time. They had found *friends*—people with the same hobbies, problems, home-towns; college classmates; mutual acquaintances; even some needed staff members for the local church school. And this is typical of well-planned and truly friendly church school calling. The few disappointments are more than wiped out by a deepening experience of Christian fellowship.

Some time ago a popular magazine featured an article called, "We Revived the Lost Art of Calling." It described the fun a family had in a return to friendly "visiting," without advance appointments, elaborate refreshments or anything that called for repayment. It reminded me that in my growing-up days that kind of visiting was a constant and enjoyable part of family life. We called on our friends—not just when someone had died, or as United Fund canvassers, but because we wanted to, and found an hour or so spent together delightful, without the need of gadgets or planned entertainment to make the time pass pleasantly.

And we also called on people who were not, at the moment, our friends; for instance, on newcomers in the neighborhood. There was a kind of pattern for this. First, on moving-in day, we sent one of the children over with a hot casserole dish, half of an angel-food cake and a freshly baked loaf of bread, along with an offer of any other services we could render. Next, when the new family had time to get settled, there was a formal call. And then, having discovered their church affiliation, we invited them to go with us to our church, if

(Continued on page 44)



Calling should be based on a genuine interest in the members of a family and a conviction that the church is important to them.



A Baby's Fun in

by Margaret B. McFarland

This is the third of a series of articles on the relationship of a child's earliest experiences to his development of attitudes and responses which are basic in religious growth. When babies are encouraged to develop at their own pace and receive continual understanding and appreciation from their parents, they grow in self confidence and in trust of the persons about them. This may lead eventually to a realization of selfhood, and of one's place in relation to others, and to love of a God who is like a parent at his best.

FOR A BABY who has just begun to walk, walking is like Christopher Robin's "Hoppity, hoppity hop."

"Whenever I tell him

Politely to stop, he

Says he can't possibly stop."

A baby walks intently, as though walking were the most important business in the world. He walks not because he is going anywhere but because walking gives him pleasure. Often when he is really going some place he falls back on creeping.

Doing what his development has just made possible for him is to a baby an insistent need. For a time, an activity like walking may seem to absorb his energies so that he gives up other kinds of play that he has enjoyed before. Babies who have begun to say a few words before they were able to walk often lose interest in talking while walking is fresh in

their experience. Sometimes babies persist in their walking until they are tired and irritable but become furious when their mothers try to stop them. Mrs. Herron said of her baby, "He keeps at it until he falls in his tracks." Mrs. Miller said that when her daughter began to walk her excitement made her restless even when asleep.

Walking seems a special milestone in a baby's development. It makes dramatic changes in his ability to explore the world around him and to do things for himself. But there are many other activities that gradually become possible for babies as they grow and which for a time seem particularly absorbing. For example, even before babies are able to grasp toys held out to them they are able to follow them with their eyes and seem to enjoy looking at them. Some babies become quite excited when shown toys and wave their arms and legs in apparent delight. Mothers say that at this stage babies seem to enjoy having bright objects tied on their cribs or carriages. When toys are tied on the baby's crib they should be left for a little while and then taken off, as their continued presence may be too tiring for a baby.

Although one can not hurry a baby's development by teaching him, parents can provide him freedom so that he can show them what he is able to do. Times to play unhampered by blankets or confining clothing give a child full opportunity to use his body. He persists in play that gives him practice in his newest abilities. He responds to his parents' loving pride in his growth and this seems to add to his interest in his play. It is as though the full flowering of his capacities were brought about by the understanding and enjoyment of his parents.

However, it is not always easy to enjoy the new things a baby is able to do. Most babies bring everything

to their mouths as soon as they are able to grasp objects. This worries mothers who have been keeping the things around them as clean as possible. Babies' toys should not have sharp edges and little parts that come off easily, because for many weeks bringing them to their mouths is something babies enjoy and need to do. Having toys that can be washed easily helps mothers to be tolerant of their babies' persistent mouthing of whatever they can reach.

When babies are first able to hold toys they cannot let go if they want to, but later comes a day when they can let go at will. Then dropping things off the side of the high chair, throwing toys and even the bottle out of the crib, is an absorbing and pleasurable kind of play. Mrs. Love said of the time when her baby was throwing things off his high chair, "I was worn out picking them up and washing them until I tied them to the arm with tapes."

Every tiny raveling, pin or cake crumb, inadvertently left within his reach, attracts a baby's interest when he is just able to oppose his thumb and forefinger enough to pick up small objects. Although this will become a part of all the wonderful manual skills man learns, at this stage his mother worries because whatever he picks up he still explores with his mouth.

Debbie's mother said, "Debbie finds every tiny thing I drop, so when I'm sewing, I keep her in her play pen." This mother also said, "Sometimes I give her a few Cheerios or raisins on the tray of her high chair after her dinner. You should see the fun she gets out of playing with them."

Adjusting a baby's playthings as he grows, and limiting his range to places that are safe for the kind of play of which he is capable, makes it possible for parents to enjoy his expanding capacities more fully. Parents often ask whether they should

Doing What He Can

*Photographs by Bob Watts
and George A. Hammond*



have out all of the enticing things on their coffee tables and teach their children not to touch them. Better not. A toddler's need to handle objects is so insistent that he can be restrained only when one of the parents is right there and then not without angry protest. But what is hard to learn now can be learned easily a little later.

Each new achievement brings increased independence to a baby and the parents' pride is often mixed with a sense of loss; this is particularly true for the mother. In earliest infancy a child is so dependent upon his mother to provide for his needs that he and she are really inseparable. Even in his baby development he becomes increasingly independent with each new activity that is possible for him. This is the reason that fathers are sometimes more wholeheartedly pleased than are mothers by a baby's newest achievement.

Keeping pace with a baby's development requires the mother repeatedly to change and adapt her ways of caring for him. As soon as a baby is able to reach out for things he grasps at the spoon as his mother

feeds him his cereal and will put his hand into the cereal bowl when it is close enough. This is part of his progress in learning to feed himself but it is also the beginning of a messy time. Many mothers find it easier to feed their babies than to permit them to hold the spoon or the cup. But a mother with imaginative understanding of how her baby feels about doing what he is able shares his pleasure and cares for him in ways that give him scope for his growing capacities.

Mrs. Wright spoke of Michael's insistent reaching for the spoon when she was feeding him. She said that sometimes he and she held the spoon together and sometimes she gave him another spoon to hold. She said, "At first I didn't understand and I kept trying to hold his arm down so that he couldn't reach the spoon." Mrs. Kane said laughingly, "Janet is so messy now that I just put an apron on her and spread a plastic table cloth under her high chair and let her go to it. I usually help her at the end when she's tired but if I try to feed her a whole meal now, we end up by getting mad at each other."

A baby's growing capacities actually change his relationship to his parents. One parent may greet with pride a particular kind of behavior while another feels a sense of loss and deprivation when his child does the same thing. Parents differ in their own needs and values and it is natural that a baby's growth should have deeply personal meaning for them.

The loving feeling of parents for their children helps them to see the meaning of behavior from a child's point of view and to understand that he must be true to his own growth. But as babies are tenderly cared for they develop in the capacity to love their parents in return. In simple ways a baby is able to accept the gentle restrictions of his parents and to modify his behavior a little in the direction of their values. He is able to do this because he is beginning to love and trust his parents, and to enjoy behaving in ways that give them pleasure.

A Building for Weekday Classes

by Minor C. Miller

ON AUGUST 1, 1818, Thomas Jefferson, James Madison and a small group of other Virginians held a four day committee meeting in the Blue Ridge Mountains, at Afton, Virginia, to make plans for building the University of Virginia. Jefferson and Madison were old men, each

having served for eight years as President of the United States. This committee had been given broad responsibility and powers by the Virginia Legislature, to which body they were expected to submit a comprehensive report.

In their discussion and planning, the committee came face to face with the question of teaching religion in this new kind of school, a school to

be supported by funds from public taxation. When the report was submitted to the Virginia Legislature, it contained a section on basic principles and another section on practical procedure. Included in the report was a strong declaration:

... The relations which exist between man and his Maker, and the duties resulting from those relations, are the most in-

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Architect's drawing of a religious education building which can be erected for approximately \$10,000. It should harmonize with the public school, if near it.

teresting and important to every human being, and the most incumbent on his study and investigation.

With a view to incorporating these principles in practical procedures at the University of Virginia, Jefferson's report to the Virginia Legislature pointed out the "advantages of associating other studies with those of religion" and proposed that each of the several Virginia denominations should "establish their religious schools on the confines of the University." Stating that "the visitors are prepared to lend a willing ear" to this proposal and "would think it their duty to give every encouragement" to some such plan, he assured the Virginia denominations that "the regulations of the University should be so modified and accommodated as to give every facility of access and attendance to their students."

Long after Thomas Jefferson's proposal was forgotten by most people, church workers continued to seek for practical plans for "associating other studies with those of religion" in the elementary grades and in high school.

Weekday religious education was begun in Virginia in 1929. In Arlington and Fairfax counties, classes were held in churches, but in Rockingham County and in the city of Harrisonburg, classes were held in public school buildings. Since in many communities churches are far removed from the schools, the Virginia system has found it more practical to use public school classrooms for its program of weekday religious education. The finest relationships have existed between the churches and the public school authorities in the several communities.

For twenty-five years, the Virginia Council of Churches has guided the developing program of weekday religious education in Virginia. The Council has stood solidly upon the principle that parents and church workers should determine the particular pattern of operation in a local community, so long as the pattern is consistent with approved standards and high quality of work. After making a thorough study of the Virginia plan in 1948, the Attorney-General of Virginia said:

This plan states that the public school authorities shall have no control, supervision, or responsibility over the classes in religious education. So long as the plan operates in this manner, it is my opinion that it is constitutionally unobjectionable.

On April 28, 1952, the United States Supreme Court handed down a momentous decision regarding the right of parents to secure time for religious instruction within the generally recognized class schedule of the public schools. The Court stated plainly that "when the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best in our traditions." Recognition and approval by the United States Supreme Court of the principle of "associating other studies with those of religion" during the so-called regular school day has had the effect of giving promise of stability and permanency to the weekday religious education movement. In the light of this more favorable situation, the Virginia Council of Churches began a diligent study of ways and means of improving its system of weekday

religious education.

By official action the Virginia Council of Churches, on January 24, 1955, proposed that wherever possible Virginia churches undertake to build within twenty-five years an appropriate building, for use in teaching religion and for worship and other cooperative church activities, as closely adjacent as possible to the public school building in each of the communities throughout Virginia. It was recommended that courses which have had the approval of local church authorities should be taught in these buildings, in harmony with the "released time" principle as approved by the United States Supreme Court, for each of the elementary grades and in each year of the high school course.

Standing beside the public school, this building would give silent testimony to the community's concern for religious education and to its interest in ecumenical Christianity. How can a group of cooperating churches make a finer testimony of their faith in the spiritual unity of the church than to unite in providing an appropriate building for the Christian education of their children? The Sunday schools enroll less than fifty per cent of Virginia's school age children. More than *ninety-nine per cent* are reached in the grades where weekday instruction is offered. How can the churches ignore the challenge?

Accompanying this article is an architect's drawing of a religious education building which can be erected for approximately \$10,000. The architect's conception for such a building can be modified in size or plan of arrangement to meet the needs in a particular community. The cost of such a building is not prohibitive. Hundreds of individual churches have enlarged their religious education facilities during the last twenty-five years. Expenditures of these *individual* churches have ranged from \$10,000 to \$200,000 or more; yet less than half of Virginia's children are taught through these Sunday school facilities. The proposal made by the Virginia Council of Churches offers the cooperating churches the opportunity and prospect of reaching practically *all* of Virginia's children during the next quarter of a century. This is the goal in Virginia. This goal should be met.

YOURS FOR THE ASKING

Another Way of Tagging Children

LAST MARCH there was a question on this page asking how to identify nursery children. The suggestion was made, in the answer, that nursery teachers often put name tags on the children until they got well acquainted with them. Stiff paper or cardboard were recommended, with the name printed in large letters, and the whole card shellacked.

We have found a way of tagging children which we think works even better and it is certainly much easier to do. We use either oilcloth or glazed cotton cut with pinking shears into squares approximately 3 x 3 inches. Both these materials and others can be had in attractive colors. We have been using the pastel colors because a name printed in either ink or crayon shows up best. We simply pin these with a small safety pin to the back of the child, where he cannot reach it. We have found this a practical method.

RICHARD C. DANIELS,
First Baptist Church, Worcester,
Massachusetts

A Way to File Pictures

WHEN I was director of Christian education in Highland Park, Illinois, we had a large number of pictures on many subjects, and of assorted sizes, from quarter-page to the large pictures that come with curriculum materials. We found it very useful to use the heavy, red, combination folders and envelopes, known as expanding wallets, which fasten with tapes. They come in different sizes at different prices, and are cheaper by the dozen. A stationer will show what he has, or the catalogue picture from which he can order. These wallets are reinforced and sturdy enough to last at least five years.

We used 20 folders and arranged the pictures topically. For instance one folder was labeled "Old Testament—A-K," and had pictures associated with specific individuals, alphabetically arranged. Others were labeled "Life of Jesus—Nativity and Flight into Egypt" and "Life of Jesus—Miracles." The folders were also numbered. The labels are best printed on gummed paper and put

near the edge which will be on the outside. The numbers may be put in large letters in the same place or on the spine.

The wallets were placed on end in a cabinet, and a topical index, giving the number, was posted. For teachers seeking a picture for a particular lesson, this proved most satisfactory. Since the wallets are heavy with pictures in them, it is better to store them vertically rather than horizontally. Then only one has to be lifted out at a time. They should be placed so that they do not lean, but stand upright, which may require partitions on the shelf or a support of some kind. Any type of shelf deep enough and high enough to hold the envelopes is satisfactory.

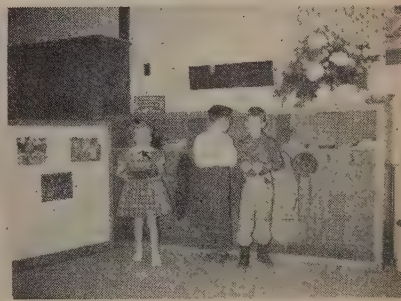
Most of the pictures were mounted on board or heavy construction paper. They were set on easels, passed around the class, hung on the class walls, or used on worship centers. On the back of each picture is the number of the envelope from which it came, to facilitate refiling.

DIANA CRAWFORD,
DCE, First Presbyterian Church
Rockford, Illinois

EQUIPMENT for religious education

A Space-Saver Cupboard

by Helen Maxwell



AT the Methodist Church in Clare, Michigan the first, second and third grade classes must share the church dining room. Hence we need space to store everything used in the church school classes. The cupboard shown here (one of three) illustrates how this is done.

(Left) When the door is closed there is nothing to get in the way of the

people serving dinners. Folded card tables, with legs shortened to fit the chairs, are stacked at the right of the cabinet.

(Center) The inside of the door is covered with cellutex. Opened, the door serves the dual purpose of a bulletin board and a division between classes. The cupboards are 4 feet high, 8 feet long, and the depth of

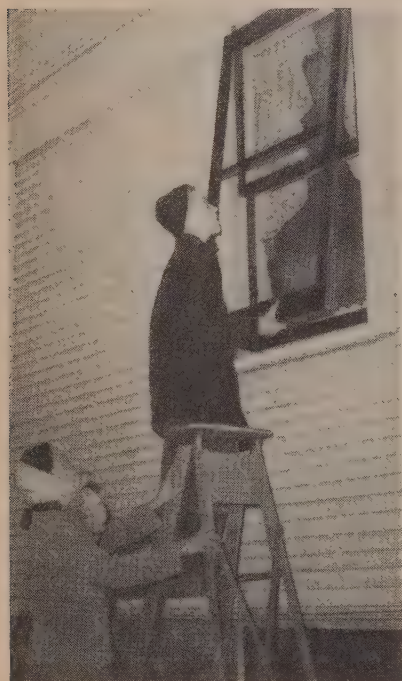
the children's chairs. Above is a shelf for the class supplies.

(Right) With the chairs removed for use in class, the closet serves as a coat cabinet.

A chair glider under the outer end of the door will keep it from dragging on the floor as it is opened and hold it in place when pictures are being mounted on it.

Saturday's Jobs for Sunday's Faith

by J. Martin Bailey



STORE windows were covered with tempera paint that produced a weird variety of goblins and witches in a campaign to take the destruction out of Halloween.

The soap on the windows came the next day, when high school "guys and gals" in blue jeans and checkered shirts came with buckets and squeegees to shine the windows. With their earnings they helped build churches in new communities.

This clean-up crew was a part of an organized effort, bossed by the teen-agers themselves, called "Christ's Work Day." Bob and Mike and Judy—who spent the day after Halloween scrubbing windows—knew that their friends from the church down the street were out working too.

From the yard of a home across the block came the smell of burning leaves. Larry and Kathy had arrived at eight thirty that morning with rakes in hand.

High up on a ladder a lanky lad painted the insides of an eaves trough. Inside, two girls cleaned the kitchen cupboards and waxed the floor. At the hands of other youth the grime of summer driving was erased from cars, including that of the town's mayor.

There were jobs enough for all the young people in the Sunday evening fellowship. Mike and his committee had seen to that. Everybody in the church knew what the teen-agers were up to. Even Judy's eight-year-old brother, Jackie, had heard about Christ's Work Day.

After supper the gang gathered

Top: One year in Iowa, the teen-agers picked corn the machines has missed.

Center: Putting up storm windows is a popular way of making money.

Bottom: Young people with jobs like John Kaufman, originator of the plan, give a day's portion of regular wages.

at the church to compare notes, turn in their earnings, and hold their "better-late-than-never" Halloween dance. Judy paid the treasurer the money she had earned washing windows.

Then she handed over a quarter. "Jackie sent this for his Christ's Work Day. He earned it running errands for Mom."

The money was sent as a contribution to a four million dollar fund raised to erect new churches in new communities and defense areas.

The story is much the same in cities and towns across the country. In St. Louis, a high school church group polished nearly two hundred pairs of shoes and helped buy a printing press for a mission station on the Gold Coast of Africa.

In Southern California young people help pick citrous fruits. In New England shoveling snow is a favorite project.

How did it all get started?

One summer night in 1948 five high school boys walked across the quiet campus of Grinnell college, Grinnell, Iowa. The evening program of their Pilgrim Fellowship young people's conference was just over. Headed toward the dorm, the boys began discussing the report presented that morning during the "convention" session.

"Fifteen thousand dollars is a lot of money to expect kids like us to raise," Steve ventured. "All we got last year was a little more than seven thousand dollars."

"But it means we're beat if we make our goal for missions any lower," insisted Don. "It's better to be challenged by a high goal than to

The Rev. Mr. Bailey is Director of Circulation for the International Journal. He was one of the officers of the Iowa Pilgrim Fellowship at the time this plan was developed.

plug along on a program we know we can reach."

"Yes, but you gotta be practical."

"That's just it," Don retorted. "I am practical. I look at all the luxuries we have. I look at how much is needed to run the church around the world. There are 3,000 Pilgrim Fellowship members in Iowa alone. We could do it if we really wanted to."

These junior churchmen were deep in thought, weighing the potentials of the Pilgrim Crusade of the Iowa Pilgrim Fellowship, an organization of Congregational youth. At the convention sessions each morning the young people themselves, most of them still in high school, made the plans for their program for the next year.

The next morning there was tense excitement at the convention. Sometimes the debate was hot—always it was serious. Then someone who hadn't spoken before got to his feet. John Kaufman was attending the conference for the first time. He was impressed with the serious attitude he had found and ideas were racing through his mind.

"I've been thinking . . ." he said. "I was thinkin' that maybe we could raise our goal if each of the 3,000 members of Iowa Pilgrim Fellowship would get a job for a day and give that day's pay."

Then he sat down. The hush that followed his simple suggestion quickly turned from debate to a spirited development of a new idea as the delegates sensed the significance of the proposal. Before adjourning for lunch the convention formed a committee, headed by John Kaufman and charged with working out a plan by the next day.

The discussion continued through the lunch hour and on the athletic field in the afternoon. The committee scheduled meetings between the afternoon swim time and the supper hour. At the convention the next morning the work idea was adapted and called Christ's Work Day. Three such work days for the coming year were selected.

"How are we going to get others to work with us?" a girl asked.

Again John spoke up. "Let's show them we mean business. Let us have a Christ's Work Day right after we get home, for all who are here, to demonstrate that we are really back

of this idea."

A date in late July was set on which all the delegates held the initial Christ's Work Day.

The enthusiasm of the Iowa young people was contagious. Youth groups in Ohio, Wisconsin, Minnesota, and Nebraska followed their lead before the year was out. The movement kept on spreading, and when the National Council of the Pilgrim Fellowship met two years later Christ's Work Day was adopted as a national project. The youth fellowship of the Evangelical and Reformed Church adopted the plan the same year. After the United Christian Youth Movement publicized the plan in connection with its world youth projects, local churches in many denominations held work days.

The American Baptists included Christ's Work Day as a vacation church school project for their junior highs.

Scheduling their work days in the fall and in the spring, the young people have taken advantage of seasonal jobs. Putting up storm windows or screens is popular. In rural areas the young people find farm work that needs to be done. One year, in Iowa, when the corn had been badly infected with borers, many of the ears fell to the ground. The teen-agers went through the fields following the mechanical pickers, gleaning the corn the machines had missed. The group in one church planted an acre of popcorn, tended and harvested it.

Young people with steady jobs give their regular day's wages.

Christ's Work Day has meant much to the fellows and girls who participate. Giving fives and tens rather than nickels and dimes has been an experience in practical churchmanship. Spending a Satur-

day doing hard work and giving their earnings, they have found a new meaning in giving.

Usually before going to their jobs the young people gather for worship. Frequently they sing a hymn, "We give this day to Jesus," written by Judy Clave, an Iowa girl who helped initiate the plan.

Occasionally a teen-ager will ask: "Why don't we use the money we earn on our own activities?"

His friends reply, "This is one day we give to others; it's Christ's work day."

Sometimes employers hire the young people just to help them out. Arriving on the job the youthful workers are asked, "What are you going to spend the money for?"

"We are raising money for our mission in Honduras," surprises the employer and gives the young people a good opportunity to make a Christian witness. Adults have learned from their example. The dramatic moment comes when the young people stand before the altar during the Sunday morning service to dedicate their gifts.

The idea of an Iowa boy started a chain reaction. Christ's Work Day money helped to buy missionary Mary Hurlbut a jeep. As she drove from one African village to the next, Miss Hurlbut told the story of her jeep. Money does not come easily in Africa. There are few jobs where young people can earn money. But the new Christian youth in Africa held a Christ's Work Day and brought the earnings to the missionary.

The villagers had been wanting a church bell and their rough chapel needed new doors. But the young people of Africa wanted their money to go to India, where they had heard people were hungry.

Coming: The Bible—Out of Life, Into Life

The November issue of the Journal is to be a special number, "The Bible—Out of Life, Into Life," on how to teach the Bible dynamically. It will describe the teaching methods which are most effective in helping persons to understand the Bible, grasp its real meaning, feel it, and be moved to commit their lives to its message.

Every teacher and parent (parents are teachers, too) will need a copy to read and to refer to again and again. Order extra copies now on the coupon, page 40.

Extra copies of "Equipment for Religious Education" are still available. Order your extra copies promptly. Prices listed page 1.

Spark Your Study with

The vacation adventure of one junior led to a study of fish, plants, flowers, and many other things.

Dayton Weekday Schools

by Agnes L. Kemp



SUMMER VACATION experiences are significant in the lives of children. They are approached in the mood of adventure and the children remember them vividly. Church school teachers should use them, whenever appropriate, during the church year, concentrating on those of sufficient interest and scope for the development of studies of purpose and value.

John, a junior boy, with his family had visited New Mexico and his descriptions to his church school class, illustrated by pictures, changed the impressions of the others regarding the culture and present life of the Navajo Indians. From this evolved a study of the lives and opportunities of Indian children, which introduced an appreciation of the Ganada Mission School. Tom, another member of the class, had pictures of the school. Several families have since visited the school and a correspondence has extended over several years with an understanding which continues to develop and expand.

The attention of the boys and girls in the fifth grade was captivated by

Mrs. Kemp taught in Riverside Church School, New York City, for several years, while she was doing graduate study. Previous to that time she was National Secretary of the Children's Work Board of the Religious Education Council of Canada. She is now living in East Lansing, Michigan.

the stories Jeanette told after a summer visit to a Mennonite Community in Indiana. The pictures of women in their different and interesting attire, the men with long beards, wearing flat-brimmed black hats, driving horses and riding in buggies, were fascinating. Several weeks were spent in an absorbing study of the origin and history of the Mennonites, their settling in America, their customs, beliefs, convictions and dedication. The problems of change which are common to all people were investigated, considered and evaluated.

Bob, a sixth grade boy, had with his family spent a day at Verdmont Boys Ranch, for juvenile delinquents, in California. He had talked with the boys, played basketball with them, had eaten a meal with the counselors, served by the boys. Listening to the counselor, and talking later with his father, Bob had become amazingly well informed. Since several of the boys were their own age, the interest of the class in the Ranch was immediately captured. It progressed naturally into a discussion of homes, environments and communities and the responsibilities of each toward building cooperative, satisfying Christian relationships.

An extended study which developed from a summer experience of one child is described in the following paragraphs.

The man who talked with God

It was the first Sunday in September and the fourth grade was grouped around the table in their classroom, where Billy was the center of attention. All eyes were focused on a picture which he had placed on the table.

"Did he really live in that big house?" asked Marilyn, and Tim added, "Why are all those people there?"

Billy answered, "It was last July, when we were on vacation. We went to the dedication service when the grounds were made a national monument. The cabin where he was born is gone, but Mr. Carver's house is still there. That's where George Washington Carver lived after they stole his mother."

"Stole his mother!" echoed the group. "Why did they do that?"

"Slaves," said Billy curtly, and slavery was condemned in the tones that replied, "Oh."

"He was a great scientist. He made all kinds of things out of peanuts," continued Billy.

"What were they?" came from Marilee.

Vacation Ventures

"Oh, I can't remember all, but there were candles, cheese, lard, flour, ink, coffee, and soap."

"I don't see how he could make those things from peanuts," interjected Bob, the skeptic.

"It's right," said Billy. "Mother bought me a book and we have these pictures."

"I guess he was the greatest scientist who ever lived," said Kathleen. "My Dad calls him the man who talked with God."

Gary turned. "Miss Brown, was his name really George Washington Carver and was this his home?"

Miss Brown said, "There seem to be many things we'd like to know about this man. Suppose we list our questions and find the best ways to discover the answers."

As a number of questions were considered it was realized that much research was necessary. The boys and girls chose to study first the question, what made George Washington Carver a great scientist? Each agreed to report on it the following Sunday.

This began a happy and stimulating experience which extended over several months of Sundays and extra classes, and included: a study of fish and frogs; a study of plants and flowers; a visit to a farm; a visit to a greenhouse; the visit to the classroom of a scientist; the writing and illustrating of a book; and the planning and producing of a play as part of a departmental worship service which they also planned.

Books, pictures, articles and information were secured from libraries and schools, while day school teachers and parents cooperated, and all were interested throughout.

The fact that Carver spent much time in the woods interested the children, and the pond that he made for the fish was generally fascinating. "There is a pond like that on my Uncle's farm," volunteered Ken.

"It's down in the woods and gets water from a creek, and there are fish and frogs, and just everything in it."

"Let's go and see it," suggested Jean. And the following Saturday twelve happy children, three pairs of parents, and Miss Brown, arrived at the farm, and with Ken and his Uncle as guides set off for the pond.

The ground around the pond was damp and covered with marsh grass and water plantain. The fish got attention and Uncle explained that the male fish built the nest in the sand at the bottom of the pond, in which the female laid the eggs, which were watched over by the male until they hatched. Marilee wondered how the male fish knew he should guard the eggs—how did he know that little fish would be born? Betty said, "That isn't any more wonderful than the birds knowing when to fly south." "Or the squirrel knowing when to store nuts," added Jim. Jean said, "I guess God tells them," and Tim added, "And it isn't any more wonderful than God talking to George Washington Carver."

Ted produced a jar from a bulge in his pocket, and with a small net which Uncle provided, filled the jar with interesting looking water from the pond.

"Let's ask Mr. Adams, my science teacher, to come over to our classroom, tomorrow," said Jean. The following day, Mr. Adams arrived with his microscope and the class spent a very enjoyable and enlightening session as each took his turn examining in the jar, small sticklebacks, cyclops, water fleas and backswimmers, also larvae on the leaves. Questions were answered and comments added which increased their wonder and awe.

The discussion of Monsieur Jaegar's greenhouse led to a visit to a local greenhouse. They were accompanied by a biology teacher and all listened very intently as he explained

the growth, reproduction, and cross fertilization of plants. As they recalled these wonders on the following Sunday, Bob said, "I see now how Dr. Carver could make so many things from a peanut, but I wonder what first gave him the idea."

Soon plans were made to write and illustrate a book, using the last part of each session for that purpose.

When they learned of Carver's decision to visit the Carvers, rather than participate in his high school graduation exercises, there was an earnest discussion on values, as well as on working with God. Tim, the practical said, "I don't believe God talked to him; God doesn't talk to anyone; why, Carver said that God told him what made the grapes purple and everyone knows that he found out himself."

"How did he find out?" inquired Miss Brown quietly.

"Research," replied Tim.

"What did he use in his research?" continued Miss Brown.

"A mind," answered Marion quickly.

"Everyone has a mind," returned Tim and Jean said, "Yes, I guess God planned it that way. If Mr. Adams hadn't had a mind he couldn't have known so many things and if we hadn't had minds, we wouldn't have understood the things he told us." Tim didn't comment but his wace was very serious.

The question of how Carver could be so sure that he should go to Tuskegee was an important one, and then Mary said, "He talked to God." Again there were the doubters, but they accepted Ruth's statement, "Perhaps it was because he was out in the woods, and I think God was inside him."

"Well, why doesn't God tell everyone what to do?" The idea was explored; some people made decisions easily and some found it difficult. Again among other ideas the problem of values entered and they very proudly referred to a previous chapter in their own book.

In the summarizing play which was given before the department, the climax was a scene in the new laboratory at Tuskegee. A new faculty member said, "Dr. Carver, you will do wonderful things in this laboratory," and he replied, "I'll just listen and try to hear what God has to say."



Paul Leland

Whenever possible
the parents of nursery children
make equipment
rather than buying it.

Bringing Up Parents

by Robert K. Bell

"How do I explain 'heaven' to my six-year-old?"

"How old should a girl be before she 'goes steady'?"

"What about allowances?"

"When should the children start going to church with us?"

THESE and a hundred other questions form the basis for the family life program of the Flossmoor Community Church, Flossmoor, Illinois, just south of Chicago. This is a growing program which involves more than 225 families (almost half of the families in the church) in monthly meetings. One of the keys to its success is that instead of asking parents to help the church, the church asks the parents, "What are your needs?" Then it proceeds to help the parents find answers to these expressed needs.

The result is a family life program as varied as it is extensive. At present it includes special family vespers on festival Sundays; a week-day nursery for four-year olds; parent participation in the confirmation classes; an-

nual mother-daughter and mother-son dinners, and one big annual all-church affair with a nationally known speaker in the field of marriage or the home. These were all outgrowths of "Pegs," the Parent Education Groups which are still the foundation of our Christian family life program.

The family vesper services

The family vesper services are held Thanksgiving, Christmas and Palm Sundays when the church is especially beautiful. They serve an important function in Flossmoor Church, where there are two complete church schools and worship services each Sunday and the children generally attend church school while their parents worship. The church is well filled at 4:00 P.M. on these Sundays, and as minister I find it thrilling to see each pew occupied by a mother, father and children worshipping together.

The parents know that the service is aimed at the level of the third-grade child. The service is kept as much like an adult service as possible so the children will get the feeling of adult worship. However, it is abbreviated to thirty-five or forty minutes. We enjoy hearing a little child say as he leaves, "Is it over so soon?"

Parents and the Confirmation Class

Parental participation in the class for those planning to join the church begins with securing the consent of the parents before the child is permitted to enter the class. During the period we have a Confirmation Class banquet which the parents attend. It is customary to have one parent serve as toastmaster; a second to speak on confirmation from a mother's point of view; a third from the father's point of view; and others are involved in arrangements and in the program.

The confirmants are received into membership at the Palm Sunday 9:30 A.M. church service, during which they are seated as a group, with their parents in the pews immediately back of them. On Thursday of Holy Week each confirmant takes his First Communion seated in the pew with his parents. We have discovered that involving the parents in these ways makes confirmation much more significant to the child.

The weekday nursery

The weekday nursery is taking a major place in the program and performs a specialized function in that it relates the family more closely to the church than do other activities. The four-year-olds, some thirty of them, attend from 9:00 to 11:30 five days a week. The school is staffed by a full-time nursery director, two assistants, and a visiting nurse.

There is a tuition charge for each child. Enrollment is limited to the families who are members or who participate in the program of the church. It is understood that both parents will not only attend the Saturday morning parties and programs conducted by the children, but will also attend the parents' meetings at which the minister leads discussions concerning the religious life of the family.

The parent education groups

The parent education groups were the original phase and are still the

Dr. Bell is minister of the Flossmoor Community Church and President of the Church Federation of Greater Chicago.

foundation of the Christian family life program. The programs for these groups grow out of the continuing questions of parents struggling with the problem of adjusting to, understanding, and rearing their children.

The help each young mother first needs is an understanding of her child, assurance that her child's behavior was normal, and association with other new mothers. When the church drew them together and provided leadership and direction for a group called "Twig Benders" (from "as the twig is bent"), the church said, "All we want is to be of help to you." When the parents realized this to be true, the family life program was launched.

That first group, organized ten years ago, grew and divided into Twig-Benders and Sprig-Tenders. As these two groups grew, they again split until this year there are six parent education groups meeting monthly. The groups are divided according to the age of the oldest child in the family:

1. Pre-Twigs—mothers of infants through two years of age and women who are expecting their first child.

2. Twig-Benders—mothers of children three, four and five-year-old.

3. Pre-Sprigs—mothers of children in grades one, two and three.

4. Sprig-Tenders—mothers of children in grades four, five and six.

(Fathers' nights are held at least twice each year for each of the above groups.)

5. Pre-Teens—mothers and fathers of children in seventh and eighth grades.

6. Hi-Teens—mothers and fathers of teen-agers.

New groups are organized as the need arises. Very possibly the next group will be formed by the division of the high school group, where parents are learning that the problems of a 17-year-old are radically different from those of a 14-year-old.

The groups are kept small for three reasons: (1) A small group is warmer and friendlier than a large one, providing more opportunity for each person to participate in the discussion. (2) The parents of playmates and schoolmates can delve deeply into the needs of the children if they know each other's children and can discuss them specifically. (3) The answers always need to be

in terms of specifics. For instance, Hi-Teen parents recently discovered that there is an entirely different answer to the use of a car by a freshman than to its use by a senior.

The program of the six groups is supervised and promoted by the Parent Education Council, which consists of six elected officers—president, secretary, treasurer, program chairman, membership chairman and librarian—and the presidents of the six groups. The groups are reorganized annually. No person may hold the same office for more than one year. This develops new leadership and variety in program ideas. It helps new families to accept responsibilities.

Values of the program

One of the most significant things about the parent education groups is the development of the concerns of the parents. At first they consider common problems of health, discipline and parent-child relationships. But as they get answers to these specific questions, the parents sense the underlying or important questions as to the need for a religious faith. Finally they ask, "How can I teach my child religion in the home?" When they are shown how to do this, they ask the \$64. question, "But how can I teach my child a religious faith if I don't know what I believe myself?"

After that question, the parent education program begins to function in earnest. The members of the groups set forth on a careful analysis of their own beliefs, first in discussion groups, and often also in counseling sessions with the pastor. An adequate counseling program is an absolute "must" for the success of the program.

Many parents speak of the help and inspiration they have received from the speakers and discussions of the groups and from the pastoral counseling which undergirds the entire program. We can see the strain and tension in specific families being replaced by feelings of acceptance and "belongingness."

Pointers on starting a program

To develop such a program there must be someone to "mother" the organizations. This may be a director of Christian education, the pastor's wife, or the chairman of the Board of Christian Education. In Floss-

moor Church the Parent Education Council is a subdivision of the church's Board of Christian Education and is an important facet in the adult education program of the church.

In organizing new groups it is advisable that fathers be included. Otherwise divergent views between husband and wife may cause family friction.

There must be adequate resource material available—both persons and books. In our church generally one program a year is devoted to describing source material which parents can use.

As the program develops from the expressed needs of parents, so the program must be kept relevant to life. It must deal with the problems being faced daily by members, and must not be too theoretical. For instance in a recent meeting a mother said that her own mother had just died and she faced the problem of explaining the death to her six-year-old child. The meeting therefore dealt with immortality and how to explain death to children. If the program is practical, it will almost always meet the specific needs of the members.

It may be pointed out that although the ostensible reason for the parent education groups is the child and his rearing, the deeper reason is to help parents find their own beliefs and ways of translating them into a program of Christian family living.

The family is the essential unit in our culture, social system and democracy. During the last fifty years there has been a gradual disintegration of family living caused by the move from rural to urban society and by the delegation of family functions to specialized social agencies. Along with these changes there has been a decrease in emphasis on religion in the home. Increases in divorce rates and personality maladjustments in both children and adults have resulted.

The answer to these growing problems lies in the emphasis on family living, based on Christian insights and principles. The family life program at Flossmoor Community Church is attempting to meet these changes in our society and to redirect the thinking of parents as they rear their children.

We Have Seen His Star

A Play for the Christmas Season

by Joyce Myers

Cast:

NARRATOR

JONATHAN — a wise man in Herod's court.

DEBORAH — his daughter.

LYDIA — a friend of Deborah.

SARAH — another of Deborah's friends.

HEROD (the Great) — King of the Jews.

MARIAMNE — his queen.

ANNA — the queen's slave.

BELSHAZZAR — a wise man from the East.

MELCHIOR — another wise man from the East

CASPER — another wise man.

SUSAN — servant in Bethlehem's inn.

TWO SOLDIERS. (these two may be omitted if a smaller cast is desired)

(For costuming suggestions see the book, *Biblical Costumes for Church and School*, by Virginia Wilk Elicker, published by A. S. Barnes and Company, 1953, or the article by the same author in the December 1954 issue of the *International Journal*.)

Places of action:

Scene I: An apartment in Herod's palace, where Deborah and her father live.

Scene II: Herod's throne room.

Scene III: The courtyard of an inn in Bethlehem.

Scene IV: The same, two weeks later.

(The narrator reads during scene changes. He can stand in front of the curtain, or if there is no curtain, he could be in another part of the auditorium to take attention from the movement of furniture between scenes.)

NARRATOR: (Reads Luke 2:1-14.)

For many days and nights after this event, an unusually brilliant star shone over the manger at Bethlehem. Far in the East the star was seen and its message was understood and obeyed by three. In nearby Jerusalem it was noticed with wonder and fear. The court of Herod was especially upset. Let us see for ourselves by going to an apartment in the palace where Deborah, the daughter of one of Herod's wise men, entertains two friends.

Scene I

(DEBORAH, LYDIA AND SARAH sit at right front. Two are on a bench and one on a stool. DEBORAH is in the center. The only other necessary furnishing is a cupboard at left front. There is a door at the left rear of the stage. The girls hold sewing,

but do more talking than fancy work.)

LYDIA—Then he told me my eyes were dark pools of mystery and he put his arm around me, too.

SARAH—My goodness, weren't you frightened?

LYDIA—Of course not, Sarah. I smiled then just moved away.

SARAH—I just don't see how you dare encourage him that way.

LYDIA—I didn't do a thing. It was just so beautiful last night—clear and bright. And we were out only a few minutes.

DEBORAH—It was lovely last night. Did you have time to notice that one marvelous star?

LYDIA (sighing)—Yes! Silas called it "our star of love."

SARAH—Do you really believe he means all that, Lydia?

LYDIA—You're just jealous 'cause I saw him first.

SARAH—Why, I wouldn't have his attentions if—

DEBORAH—Stop! Stop! Let's talk about something else.

(SARAH AND LYDIA speak together.)

SARAH—If she just wouldn't be so foolish—

LYDIA—But it is true that Sarah really wants—

DEBORAH—(with a restraining hand for each) Girls! Seriously, Lydia, wasn't that star brighter than any you ever saw? I saw it while I was on our roof for evening prayers. It seemed to me even the moon was pale and insignificant beside the star.

SARAH—Do you think it has any special meaning? I heard my parents talking about coming punishment from Jehovah God.

LYDIA—Of course, Silas said—

DEBORAH—Now Lydia!

LYDIA—Well, anyway, I heard Anna talking and she should know.

SARAH—You mean the queen's slave?

DEBORAH—Lydia, you shouldn't listen to slaves' gossip.

LYDIA—Do you want to hear or not?

DEBORAH (hesitantly)—Well—

SARAH—Of course we do.

LYDIA—Anna thinks Herod asked the gods to hang the star there as a sign of his might.

DEBORAH—That's about the silliest idea I ever heard.

LYDIA—Well, of course, I don't believe it, either. But I wanted to see what you would say.

DEBORAH—Honestly, Lydia, Herod is more distressed by this star than the rest of us. He is always fussing at Father about it. Although how anything as beautiful as

that star could be a sign of despair is more than I can accept. It was quiet on the roof last night; yet my heart seemed to sing within me and I felt God very close.

LYDIA—Did you tell your father about your feelings?

DEBORAH—Yes, I always tell him everything. He said that the star has shone like that for over a week and many are wondering if it has any important meaning.

LYDIA—What did he say to your fancies?

DEBORAH—He had no opportunity. Herod called for him early this morning as we were talking.

SARAH—My father says that your father is the wisest of all the sages in Herod's court.

DEBORAH—I am very proud of him. Herod trusts him and seeks his advice more than that of any of his other wise men or philosophers. And yet Father maintains his faith and does not compromise with the ways of this world.

LYDIA (shrugs in boredom)—You changed the subject of conversation before, Deborah. Now it is my turn. Did you know that Rachael is to be betrothed?

DEBORAH—No. Who will be her husband?

LYDIA—It is Simeon.

SARAH—The steward of Herod?

LYDIA—Yes.

DEBORAH—But he is so old.

LYDIA—Well, at least he is quite rich.

SARAH—I think that's awful.

LYDIA—Rachael doesn't seem to.

SARAH—We can talk of that later. (Stands) I really must be getting home. Mother will wonder. Will you walk with me, Lydia?

LYDIA—I imagine we had better leave. Do come to see me soon, Deborah.

DEBORAH (walking with them to the door)—I see Father coming. He will be sorry to find you leaving as he arrives.

LYDIA—Good morning, sir.

SARAH—And farewell.

JONATHAN—Good morning, girls. (Enters door at left rear)

DEBORAH—Good-bye. And come back again soon.

(LYDIA and SARAH leave through door Jonathan just entered. DEBORAH returns to her bench as she speaks. JONATHAN follows and stands by her.)

DEBORAH—Was he terribly upset this morning?

JONATHAN—He feared the heavens showed signs of his destruction and I had to reassure him, of course.

DEBORAH—What do you think the appearance of that star means?

JONATHAN—I hope, I pray, it signifies the coming of Him we have awaited so long.

DEBORAH (in awed quiet tones)—The Messiah?

JONATHAN (sitting down beside his daughter)—Be patient with me, my daughter. Let me put my thoughts in order. You know that since your mother and young brother died, you have been all I have.

DEBORAH—Yes.

JONATHAN—I have sought to give you the education that would have been due

Mrs. Russell E. Myers wrote this play for presentation by the youth department of the First Christian Church in Yakima, Washington. She is now living in Russellville, Indiana.

my son. You are, in truth, the only one to whom I can safely speak my inner thoughts.

DEBORAH—Your confidence pleases me, Father, but now what of Messiah? You have spoken of his coming, but always it seemed so far in the future.

JONATHAN—It may still be that. I shouldn't even hope. But the prophets do promise light in a time of darkness and death. "The people that walk in darkness have seen a great light; They that dwell in the land of the shadow of death, upon them has the light shined."

DEBORAH—Light! Father, is the star that light?

JONATHAN—It could be, my daughter, but I imagine Isaiah meant much more. He also said that a child would be born and the government would be on his shoulder.

DEBORAH—But could you call one little child a "light" in as dark a world as this?

JONATHAN—A child such as Isaiah and the others promise would become a man who could judge fairly in this evil land. He would bring peace and full life to his subjects. Why, Deborah, he will be called Wonderful, Counselor, Mighty God, Everlasting Father and Prince of Peace. He is to rule peacefully and without end.

DEBORAH—But Herod—

JONATHAN—That's right, my daughter, there is Herod. And he would hold on to the throne at any cost. There are many who do believe that the star you saw last evening tells of Messiah's birth. I dare not suggest such an idea to Herod, but he may hear it anyway.

DEBORAH—Is there no way you could inquire in Jerusalem about any unusual births recently?

JONATHAN—He won't be born in Jerusalem, Deborah. The prophet Micah says a ruler will come out of Bethlehem.

DEBORAH—But, Father, isn't there some way we could know for sure?

JONATHAN—I cannot leave. And you know there is no one I dare trust to go for me.

DEBORAH—Perhaps, I . . . (*Knock at door*)

JONATHAN—Quiet, daughter! (*Goes to door at left where Anna enters.*)

ANNA—King Herod and Queen Mariamne have visitors from the East. They request your presence to consult with them, sir.

JONATHAN—Tell them I'll come at once, Anna.

ANNA—Yes, sir. Thank you, sir. (*She curtsies and quickly leaves.*)

DEBORAH—(*going to stand by her father*) May I come with you?

JONATHAN—You know that is not permitted, but follow if you will and wait for me in the palace courtyard. Farewell. (*Leaves, left.*)

DEBORAH—Farewell, my Father. (*She picks up her sewing and puts it away in the cupboard. Then she puts her scarf over her head and leaves through the same door.*)

NARRATOR: (Reads Matthew 2:1-8. Then the narrator or another reads the poem: "What Star Is This?" by F. Chandler. Found in *Masterpieces of Religious*

Verse, ed. by James D. Morrison. *Any other appropriate poem about the wise men may be substituted.*)

The anger and fear of Herod were greatly increased with the arrival in Jerusalem of the three sages who sought another king and followed his star. Immediately King Herod sent for his most trusted advisor. We now enter the throne room where Herod and his queen impatiently await the coming of Jonathan.

Scene II

(*The thrones of HEROD and MARIAMNE are at the center rear of the stage. HEROD sits on the left. Beside MARIAMNE's throne ANNA stands, slowly waving a large fan. A small stand nearby provides a spot for ANNA to place the fan when she leaves later. There is a small stool at the right front of the stage. There are doors at both left and right. That on the left leads outside. And the one on the right is the entrance to a private chamber of Herod's. If they are desired, two soldiers carrying swords and wearing armor stand at either side of the left hand door. They do not move until the king and queen leave.*)

JONATHAN—(*enters left and kneels before HEROD.*)

HEROD (*in a terrible temper*)—What kept you so long? You are to come at once when I call. Well, don't just kneel there. Up!

JONATHAN—I have hurried, my king. The slave spoke of guests.

HEROD—Three men have come from the East seeking a king. I have told them I am the ruler here.

JONATHAN—Surely they know that!

HEROD—They know indeed. But they claim one is newly born king of the Jews. I have already planned to divide my kingdom among my three sons. Any doubt as to their succession must not be spread in Judea.

JONATHAN—Naturally not. Is there no way you can persuade them to go home?

HEROD—You don't understand. These three believe that Messiah has come.

JONATHAN—Messiah?

HEROD—Of course, it's all foolishness, but I must follow the idea to its source.

JONATHAN—What do they want of you?

HEROD—They thought I would know where the child is. That is why we called for you. Where is he supposed to be born? I will have to tell them something.

JONATHAN—The prophet Micah says he will come from Bethlehem of Judea. "And thou Bethlehem, in the land of Judah, art by no means least among the rulers of Judah; for from thee shall come a ruler who will govern my people Israel."

HEROD—It is not possible! I'll not permit it!

JONATHAN—The prophets do promise. And we do not know when all will come to pass.

HEROD—No pretender will have my throne! I'll see to that! (*to ANNA*) Call the three from my inner chamber.

(*ANNA goes out right and ushers in the three. Then she returns to her fanning.*)

(*WISE MEN enter — They bow only from their waists; they do not kneel as JONATHAN has done earlier.*)

CASPER—Have you found the baby?

Tell us where he is.

MELCHIOR—We have seen his star in the East, and have come to worship him.

HEROD (*too kindly*)—After speaking with my many sages and philosophers and finally consulting the wisest of all, Jonathan, (*JONATHAN inclines his head*) I have learned that the one you seek should be born in Bethlehem.

CASPER—And how far must we travel yet?

JONATHAN—One day's easy journey, sirs.

BELSHAZZAR—We think you, gracious Herod, and you also, Jonathan. (*to JONATHAN*) Will you travel with us to worship our Lord?

JONATHAN—Thank you, but my duty is here with my king.

HEROD—Wise men of the East, let me ask two favors of you. First, tell me when did the star appear?

MELCHIOR—It has been many days now since we first saw the star. We left our homes the next morning and it has seemed to move before us all the way we have traveled.

HEROD—Another thing I would ask. Return here after you have seen the child and tell me how I may find him. I, too, wish to go and worship, but I cannot leave Jerusalem at this time.

MELCHIOR—We shall return to you with good tidings, I am sure.

HEROD—I will expect you, then, and soon.

BELSHAZZAR—Till then we will take our leave. Farewell.

(*The three exit left. HEROD nods his head in dismissal.*)

JONATHAN—Farewell.

MARIAMNE—Anna.

(*ANNA comes to front and curtsies to her mistress.*)

MARIAMNE—You may leave now, too. (*ANNA places her fan on the stand at left. Then she backs from the room out door at right.*)

HEROD—Ha! We have taken them in completely! The fools! They will leave and return thinking me a harmless and pious friend.

JONATHAN—What have you planned for them?

HEROD—Can you not guess? We'll send them home and then my soldiers will be dispatched to kill the child and perhaps his parents as well. Any who would dare think of our throne must die.

JONATHAN (*hesitantly*)—If he should be chosen of God, would not Jehovah punish any interference?

HEROD—Jonathan! Such thoughts are treason!

JONATHAN—I only sought to test the steadfastness of your purpose. You will not fail, for your might is known throughout the earth.

HEROD—Watch your words. Others may not always understand their true meaning. (*to queen*) Mariamne, what do you think of this affair?

MARIAMNE—It's a great deal of unnecessary bother, to my mind. Everyone knows our sons will succeed you.

HEROD—Of course. You see, Jonathan, the truth is so obvious that even a woman can recognize it.

MARIAMNE—Will you come with me,

my husband? You must rest for a while; this trouble has tired you.

HEROD—Surely, at once. I shall need you again in the morning, Jonathan. (*Exit HEROD followed by MARIAMNE. Soldiers turn and follow them out.*)

JONATHAN — (*paces back and forth; looks into inner chamber at right; sits on the stool for a moment with his head in his hands.*)

DEBORAH—(*enters at left quickly and closes door behind her. She goes to her father and puts her hand on his arm.*) What troubles you, my father?

JONATHAN—(*looks carefully around the room*) You remember what I said the star might foretell?

DEBORAH—Yes.

JONATHAN—Three sages from the East have followed it here and are on their way to Bethlehem to worship a newborn king.

DEBORAH—Then he has come! How wonderful!

JONATHAN—We'll never really know. As soon as Herod locates the child, he will be killed.

DEBORAH—Is there no way he can be stopped?

JONATHAN—I could have gone with the wise men, but perhaps I can do more if I stay here. I don't know.

DEBORAH—Let me go to Bethlehem.

JONATHAN—Certainly not!

DEBORAH—But I could . . .

JONATHAN—You know that no woman can properly or safely travel alone. And it would take too long to arrange a plausible excuse for a journey accompanied by a slave.

DEBORAH—I have a better idea. Let me tie up my hair and take your donkey. A boy and his animal can go most places in Judea, I am told.

JONATHAN—It's too great a risk. I won't allow it.

DEBORAH—But think, Father. I could travel just within call of the Eastern sages. And you could tell any who wonder that I am visiting friends, which will be true. Then you could know for sure about the child and I could warn the three to return another way.

JONATHAN—If your mother were alive, she'd tolerate no such foolishness from her daughter.

DEBORAH—You said yourself that you were raising me as a son might be. You've taught me to long for Messiah as you do. I, too, want to know, Father.

JONATHAN—Are you absolutely certain you want to do this? If you can escape detection on the road, you'll still have the danger of meeting with Herod's troops in Bethlehem and on your return.

DEBORAH—"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" Let me do something worthwhile for a change, Father. Help me.

JONATHAN—Come, then, and I will find you the appropriate clothing. You will have to hurry if you want to keep close behind the three sages. (*Exit the two left. JONATHAN goes out first followed by his daughter.*)

NARRATOR: (*Reads Isaiah 9:2-7.*) Had the hope of the world truly come at last?

(*Reads Matthew 2:9-12.*) Through the day the wise men of the East journeyed toward Bethlehem. Behind them trudged a dirty boy. When the three paused for rest, he almost caught up with them. When they resumed their journey, he was again left behind. Wearily he plodded on. It was dark when the three arrived in Bethlehem and the star of Christ was shining brightly over an old inn on the outskirts of the city. So eager were they to see their king and present their gifts, that they could not wait till a new day.

Scene III

(*It is quite dark in the inn courtyard. The only furnishing is a rough bench at the left and a small cupboard at the right. A loud knock on the door at the right is unanswered at first. Then SUSAN enters left with a clay oil lamp in hand and goes across the room and puts it on the cupboard. She then opens the door.*)

BELSHAZZAR—May God's blessing shine on this house.

SUSAN—The Lord is indeed with us.

CASPER—Who are you, girl?

SUSAN—I am Susan, serving maid in the inn of Jacob. My master is ill or would greet you himself.

CASPER—Susan, has a baby been born here within the last few weeks?

SUSAN—Why yes, sir.

MELCHIOR—We have followed a beautiful star and it has finally come to rest over this inn.

SUSAN—Strange and marvelous things have been happening here at Jacob's inn.

CASPER—Tell us.

SUSAN—It was evening and the inns were all full because of the census. We had every room occupied when another man and his wife sought a place. My master finally decided to put them in the stable and later that night the boy, Jesus, was born.

MELCHIOR—And then did you see that bright star?

SUSAN—It was indeed shining brightly that night. And I am told there were angels who sang, too.

MELCHIOR—Angels?

SUSAN—There were shepherds who came to worship the child that very night and they told of angels who appeared on the hillside where they watched their sheep.

CASPER—And they sang?

SUSAN—The angels told the shepherds where to find one born to be Saviour and Christ. Then they sang, "Glory to God in the highest and on earth, peace and good will among men."

BELSHAZZAR (*thoughtfully*) — "Peace and good will." Where is the child now?

SUSAN—Mary and Joseph decided to stay on in the stable even though there are rooms in the inn now the census is over.

CASPER—Will you take us to them? We have brought gifts for the child.

SUSAN—Wait. I'll tell Mary you are here and see if the baby is awake. (*She goes through the curtains at the middle rear of stage. While she is gone, the wise men move restlessly. Only BELSHAZZAR, after a long pause, speaks. And he breaks*

off suddenly as SUSAN reappears.

BELSHAZZAR—To think that finally— (*Susan enters*)

SUSAN—You may meet Mary and Joseph and little Jesus now. Just come with me to the stable.

(*All exit with SUSAN in the lead.*)

(*Just after they leave a light knock is heard on the right hand door. When it is not answered, it is repeated. Another short wait and then the door is opened and DEBORAH enters. Her face is dirty, hair is covered with a turban, and she is wearing a short ragged tunic.*)

DEBORAH—Is anyone here? (*When no one answers she looks about uncertainly, seeming very tired. She goes to bench and sits down, leaning forward with her head on her hands and almost sleeps.*)

(*Just outside the back entrance we hear voices.*)

MELCHIOR— . . . so very gracious in her acceptance.

(*SUSAN and the three sages enter. SUSAN is last. No particular notice is taken of DEBORAH.*)

SUSAN—If you wish rooms for this evening, there are some free. This is a humble inn, but my master sees that all is kept clean.

BELSHAZZAR—Good. We do need rest. And do you know, Susan, that Herod himself plans to come and pay homage to Jesus. (*At this point DEBORAH sits up straight.*) We return to Jerusalem tomorrow to tell him where to find the child.

DEBORAH (*quite loudly*)—No!

SUSAN and BELSHAZZAR *speaking together.*)

SUSAN (*startled*)—Where did he come from?

BELSHAZZAR—What did you say?

CASPER—(*to other two sages*) This looks like the boy who was following us most of the way from Jerusalem.

DEBORAH—Of course, it was I. Only I'm not a boy. (*She takes off her turban.*) A girl cannot safely travel alone, so I disguised myself. I am Deborah. Jonathan, whom you met in Herod's court, is my father. He couldn't come, but we did want to know of the Messiah.

BELSHAZZAR—We hear good reports of your father, Deborah. But why your exclamation a moment ago?

DEBORAH—You said you were returning to Jerusalem and to Herod.

BELSHAZZAR—Surely your father must have told you we planned to do so. We would have brought news of Messiah to him as well as to Herod; and you could have saved yourself today's long walk.

DEBORAH—You don't understand! Herod is not the kind king you think him. He plans to have the child killed as soon as he learns where to find him.

CASPER—But that's impossible. King Herod was so very considerate and helpful. He has a reputation for being a wise and fair ruler.

DEBORAH—You haven't lived near him as I have. Herod is ruthless and moody. He is kind only with a purpose. All the court jump at his commands in an effort to keep his favor. And we all fear him.

BELSHAZZAR—Even if that were so, what possible reason could he have to kill Jesus? We know, Deborah, that all the
(*Continued on page 45*)



Worship Resources

Primary Department

by Marjorie Haynes*

THEME FOR OCTOBER: *Jesus Teaches Us to Pray*

For the Leader:

As we prepare the worship for our children each week, let us also prepare ourselves for this high experience. Let each of us ask just what is the meaning of worship. Certainly it is not a form to go through. Each will have his own definition, but the one I like is one heard a long time ago: worship is man's reaching out to God and God's bending down to man, touching him and changing him. The changing is of real importance, for in true worship we never leave the service just as we came to it. At some point in the service, we always hope the children will have felt the presence of God, if only for a moment.

1. The Prayer Jesus Taught

PRELUDE: "Before Worship"

LEADER:

The words to this music help us to think of God as we all come together to worship him. Let us think about them carefully as we sing them:

Walk slowly,
Be silent,
For this is the place
Where loving and kindness
Remind us of God.

SONG: Let us sing this song.

LEADER:

When we come together here to worship God, what are some of the things we do? (When some child says "Pray," continue) When can we pray? Where can we pray? How can we pray? Why do we pray?

I know a poem that tells some of the things you have just said.

POEM:

Any time's the time for prayer,

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*In *The Whole World Singing*, by Edith Lovell Thomas, page 103. The words, as quoted above, are from *At Children's Worship*, by Jeannette E. Perkins, published by the Pilgrim Press. Used by permission.

When I work or when I play,
In the morning, in the evening,
I can pray.

Always God will understand,
Always listen, always care;
So at any time I'll softly
Make a prayer.²

STORY: "Teach Us to Pray"

Talking about prayer makes me think of a story in our Bible, a story about Jesus and his friends.

Long years ago in Palestine, Jesus went about doing good. Whenever people knew he was near, crowds gathered to hear and see him. The sick were made well; those who were lonely found a friend who loved them; little children were loved and made happy; many heard the story of God's love for them.

One day the friends of Jesus were gathered on a hillside waiting for him to come back to them. We can imagine how they would talk about the things he did. It might have been something like this.

"Look over there," said Andrew. "How bright the dome of the synagogue is with the sun shining on it! Will you ever forget the Sabbath Jesus read the scripture there? He spoke as though God, himself, had told him what to say."

"I remember," answered Peter. "That was the day the Master went home with us, Andrew. You remember, my wife's mother was sick with a fever, and Jesus made her well. He stayed at my house that night. I awakened when it was still dark, and Jesus was leaving to go into the hills to pray before he started his next day's work."

Then Philip said, "I have noticed how often Jesus goes off to pray. He always comes back strong and happy and ready to go on with his many duties."

"But he is not always alone when he talks to God," continued Matthew. "There was the time he blessed the lunch that the little boy brought to him. After he had thanked God for it, he broke the loaves and the fishes and the great crowd was fed."

"He prays even when we walk through the fields," said John. "When he talks

²By Mary Ambler Marshall. In *Hymns for Primary Worship*. Copyright by Westminster Press.

to God, it is just as though he is talking to someone whom he knows well. It is like talking to his father."

"I know," said James. "It seems as though he listens for God to talk to him."

"All of us have prayed ever since we were children," said Bartholomew, "but we do not seem to be able to do the things Jesus does. Perhaps we do not pray as he does. I wonder whether he would teach us to pray. Let us ask him when he comes. I'm sure he will help us. Here he comes now!"

As Jesus came swinging over the hill-top to be with his friends, they clustered close about him. Peter said, "Master, we have noticed how often you go apart to pray and how talking to God always helps you. Lord, teach us to pray."

Jesus said to them, "Pray, then, like this." Then he gave them this prayer that we find in the part of our Bible called Matthew. Listen as I read it to you right from the Bible.

(Read Matthew 6:9-13)

Later, people added, "For thine is the kingdom, the power and the glory forever," because they wanted to tell God that they believed his love and power was the most beautiful thing in all the world, and the greatest.

PRAYER: Let us pretend we are those friends of Jesus long ago and pray this prayer that we call the Lord's Prayer.³

SONG: I Love the Quietness of Prayer.³

2. An Unselfish Prayer

PRELUDE: "Before Worship"

SONG: Let us sing this song that helps us to think about God, our Father.

SCRIPTURE:

In the Psalms, a part of our Bible, is a verse that also helps us to think about God. (Child's name) will read it to us:

"Be still and know that I am God."
(Psalm 46:10)

I have printed it on a card so that we may all read it together while (child's name) reads it with us from the Bible.

LEADER:

We need to be still when we talk to God. Then we can think only of him. That is why we close our eyes and have our hands quiet. Then we can be still and think about God and *know* that he is with us as we talk to him.

SONG: Let's think about this as we listen to the piano play "I Love the Quietness of Prayer"³ Now let us sing it.

POEM:

Today I have written the poem we had last Sunday, "Any time's the time for prayer," on this cardboard. The boys may read the first two lines of each verse and then the girls, who have softer voices, will read the last two. Let's read it this way.

Boys: Any time's the time for prayer,

When I work or when I play,
Girls: In the morning, in the evening,
I can pray.

Boys: Always God will understand,
Always listen, always care.

Girls: So at any time I'll softly
Make a prayer.

TALK: "Mine or Ours?"

Last Sunday, we had a story about an important thing that Jesus did. He taught his friends, or disciples, a prayer that we call the Lord's Prayer. I have printed that prayer here on a chart so that you may all read it. Now, I'm going to ask you to do something. Look all through it and

³Hymns for Primary Worship. Published by Westminster and other denominational presses.

find every place where it says "I," "ME," and "MINE." (Give time for them to realize there are none.)

Now let us find all the words that say "OUR," "WE," "US." I'll put a line under each one as we come to it. How many are there? [Nine] Isn't that interesting? There isn't a single "I," "ME," or "MINE." I guess Jesus never meant this to be a selfish prayer. When we pray this prayer, we pray for everybody, everywhere.

The beginning of the prayer, "Our Father," is something that makes us feel happy and safe. Jesus always called God Father because he knew that God was interested in all people, that he loved them and wanted them to learn from Jesus the things God wanted them to do. Jesus wanted the people to know that God watches over them just as a father watches over his children. When he said "Our Father," he was really telling his friends that God was not just the Father of the Jews or of white people. He was the Father of every single person on earth. All of us have one Father.

What other countries do you know besides the United States? (Let them name a number.) In all those countries the children and the fathers and mothers pray in their own language, "Our Father," just as we do.

There is much of this prayer that is hard for primary children to understand, even for grown-ups. We say "Hallowed be thy name." That word "hallowed" is difficult to understand. What do you think it means? It means that God is holy or good in every way. When we pray it in this prayer, we mean that we want everyone to feel God's goodness and to know how wonderful it is that God exists. It also reminds us that in all that we say and think and do, we should remember him and how good it is that he loves us.

Then there is the part that says "Thy Kingdom come." What is a kingdom? It is a place ruled by a king. We pray that God will be the king of all the earth; that everyone will know his goodness and love. You know when there are times in our own family when each one is thoughtful of the others and tries to help them, we feel how much we love each other. Everything is bright, as though a light were turned on. But if we forget and are cross and hateful to those in our family, it is as if the light were turned off. So we pray that the whole world will learn to show God's love to everyone else in it.

That really explains the next part, too: "Thy will be done." It is our parents' will that we have good homes and food and churches, comfortable clothes and schools as well as good times. We could say that is their plan for us. God also plans or wills that people live together in peace and love, that they have kind feelings toward one another and give help where it is needed. So when we pray this part, we are saying that we will help to have this all come about.

PRAYER. Let us pray very thoughtfully and slowly the Lord's Prayer, thinking about all that we have talked about.

SONG: "Come with Hearts Rejoicing."

3. What God Expects of Us

PRELUDE: "Before Worship"¹

SONG: Let us sing our song that helps us to be quiet as we come to worship God. (Sing "Before Worship")

SCRIPTURE:

SCRIPTURE: Have three children read from the Bible, as the others follow on charts: Psalms 46:10; 67:3.

SONG RESPONSE: "Come with Hearts Rejoicing"²

STORY: "Pills Are Bread, Too"

This week we want to think again about the Lord's Prayer. We have come to the part that says "Give us this day our daily bread." I have a little story that may help you to understand that part.

There was a group of primary children just like you who had a missionary friend in the Philippines. She wrote them a letter to tell them about a trip she and her husband took into the jungle.

She said, "After we got to the jungle, we used one of the huts for a clinic so that people could bring their sick to us. Then we could examine them and give them medicine. You should have seen how many sick people there were. Many of them were children about your age who had never felt like running around to play, for practically all their lives they have had malaria. That means they have so many fevers that they are always weak. We have pills that cure these people so that they can be just like you. Some of them came to show us that they were cured. What happiness and thankfulness they showed! But how sad we were when all the pills were gone and we had to send many back to the jungle without any. They have to go on being sick as we do not have enough money for pills."

When Mrs. Clark, the primary teacher, finished reading this letter, her children were sad, too.

Bill said, "Why can't we send them money to buy pills?"

"Where would we get money?" asked Nancy. "We're too small."

Then started much planning. There were things they could go without: candy, gum, Saturday movies, cones, a new toy. There was special work they could do at home and for neighbors where they could earn some money. They could talk about the needs of these sick children to grown-ups who would want to help.

This was the most exciting project the primaries had ever had. Each Sunday a committee, with a teacher, counted the money and watched it grow. After many, many weeks came a Sunday when they had \$25. Mrs. Clark took the money to their worship service and asked God to bless it and the love that went with it. She said, "We are glad that you have let us help these people to have their 'daily bread'."

When she finished, Bill said, "Mrs. Clark, we didn't send them bread."

"No, we didn't, Bill. But 'bread' in the Bible and in the prayer means everything that we need, like food, clothes, homes, medicine. Medicine is what our friends in the Philippines need, and so God has used us to give it to them."

"When we help God with his plan, it's really like praying, isn't it?" asked Nancy.

PRAYER: Let us pray the Lord's Prayer, thinking of this story when we come to "our daily bread."

SONG: "I Love the Quietness of Prayer"³

4. Forgive Us

PRELUDE: "Before Worship"⁴

SONG: "Before Worship"

SCRIPTURE:

SCRIPTURE: Have two children read from the Bible while the others follow on charts: Psalms 46:10; 67:3,4.

SONG: Let us be glad and sing, too, as we sing "Come with Hearts Rejoicing."⁵

POEM: Let us use our chart again this

Sunday to say our verse, "Any time's the time for prayer."⁶

STORY: "As We Forgive"

We come to a very important part of the Lord's Prayer today: "Forgive us our debts as we forgive our debtors." [Use "trespasses" if that is the custom of your church.] A debt (or trespass) is something wrong that had been done to you. I'm sure you'd like to hear a story about this part of the prayer.

"I'll never forgive you! I'll never forget how you've torn my very best picture book!" screamed Baxter after the disappearing form of his very good friend Timmy. They had been sitting in front of the fire looking at a prized picture book of wild animals that Baxter cherished, for his uncle had brought it to him from New York when he returned from a visit. The gorgeous colors seemed to make the animals live. It was a big book and awkward to hold and turn the pages. As Timmy turned a page, his sleeve caught and ripped right across the very handsome giraffe. Baxter, in his anger, struck Timmy, and Timmy ran.

Sobbing, Baxter looked over for comfort at grandmother, who was reading.

"It was an accident, Baxter," she said. "I don't care. He should be careful. My book is ruined!"

For the next few days there didn't seem to be much fun. Baxter wouldn't play with Timmy, and before this, they had done everything together. Nothing that he played with made him happy. When he played with the other boys, he was always thinking, "Timmy and I would do it this way."

One afternoon it rained and he had to stay in. He started bouncing his ball, gently at first, for mother didn't approve of bouncing balls in the house. But that became a little tame, and so Baxter thought he'd see if he could stand at one end of the room and bounce it to the other end. He did. But CRASH! It went right against grandmother's fine glass vase that his uncle had brought her from Sweden. It was both beautiful and valuable. It was one of grandmother's most precious possessions. . . . What had he done! His heart seemed to stop and he felt as though he would faint. What would grandmother do?

"What has happened, dear?" said grandmother coming in the door.

Baxter ran to her and threw his arms around her waist crying, "I've broken your vase, grandmother. It can never be fixed. You'll never have another one like it. Forgive me, forgive me! Please don't be angry."

"I'm not angry sonny, but I do feel badly. It was an accident."

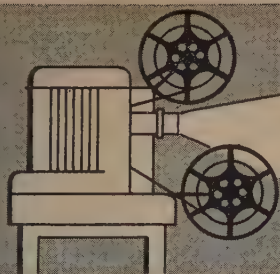
When she said those words, Baxter remembered when she had said them before. He turned away from her and went over to the window, but he didn't see what was outside. He was thinking of Timmy. Had he felt like this when he had torn the book? Oh, how hateful he had been to his friend!

He felt grandmother's hand on his shoulder. "Did you forgive Timmy when he hurt you?" she asked.

"No, but I will this very minute."

"Good," said grandmother. "And I forgive you. You know, our Lord taught us in his prayer that if we want to be forgiven we must also forgive. Besides, we are never happy when we hold a grudge. We only make ourselves miserable."

Baxter lost no time in running over to Timmy's house. He found him bouncing a ball against the house all by himself.



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"Timmy, I've come to tell you that I know it was an accident that you tore my book and I'm sorry I got mad. The book's almost as good as new and I won't think about it any more. Are you mad at me?"

"No. Catch."

Two boys were happy.

PRAYER: I'm sure when these two boys went to church school and prayed the Lord's Prayer, they knew what "Forgive us our debts" meant. Let us pray it together.

SONG: When I think of all the things Jesus taught us in the Lord's Prayer, it makes me so happy I want to sing. It seems just the time to sing "I Will Sing to the Lord."³

5. I Remember

PRELUDE: "Before Worship"¹

SONG: "Before Worship"

LEADER: Today is going to be a time of remembering. We are going to remember all the things we have been thinking about these last few weeks.

SCRIPTURE: Let us remember the scripture we have learned. Two children will read it from the Bible and we will say it with them. (They read Psalms 46:10 and 67:3,4.)

RESPONSE: "Come with Hearts Rejoicing"³

POEM: Let us remember "Any time's the time for prayer"²

DRAMATIZATION: "I Remember"

Some of the children have prepared a little conversation for us called "I Remember."

(Note: This can be changed to include the incidents about which your children have learned.)

(As pianist plays "I Love the Quietness of Prayer" the children in the play come up in front and sit in a group facing others. Each may have a simple headdress. The characters are given only numbers.)

1. It is nice here in the fields, waiting for Jesus.

2. I remember when a sick man was let down through a roof by his friends. Jesus healed him.

3. I remember how crowds of people come to listen when Jesus teaches. He tells them that because God loves them, they do not need to be afraid.

4. I remember when Jesus read the scripture in the church. It was like God himself was talking to us.

5. I remember how he loved children and wanted them to come to him and love him.

6. I remember how he told us we must tell God's love to the whole world.

7. I remember how Jesus often goes alone to talk to God, just like he has done now.

8. I remember when we said to him, "Lord, teach us to pray," and he taught us a beautiful prayer.

9. Let us pray that prayer together now. (All repeat the Prayer.)

SONG: "I Love the Quietness of Prayer"³

(Pianist and teacher start to sing it without any announcement, as soon as the Prayer is finished.)

Junior Department

by Jean Louise Smith*

THEME FOR OCTOBER: *God's World in Autumn*

For the Leader

Plan to have autumn flowers or leaves in a low bowl on your worship table each Sunday of this month. A small committee of children might be responsible for the arrangement. Note that the plan is followed of using the same call to worship and offering response nearly every Sunday in October and that certain hymns are repeated. These are part of the Christian heritage which juniors need to be acquiring. The numbered hymns are from *Hymns for Junior Worship*.

1. Let Us Praise God for Autumn

PRELUDE: "Now Thank We All Our God," No. 112

CALL TO WORSHIP: "A Call to Worship," No. 120 (*all singing*)

SCRIPTURE: Psalm 95:1-6

HYMN: "Now Thank We All Our God"

LEADER:

Autumn is a time which we all love, especially the month of October. Then come crisp, golden days in most parts of our country. The leaves turn to flaming colors, the birds fly South, and by the end of the month we realize that winter is on the way.

We cannot see these changes in the woods, parks, and in our own backyards without thinking of God. We wonder how he made the world so beautiful, how he created the laws of science to keep everything growing, changing, and progressing. Just the changes in a leaf from bud to leaflet, to green summer foliage, and then turning yellow or red and falling, brown and crisp to the ground in October or November, are enough to fill us with wonder. Man can do marvelous things, but God is the creator and his works can never be matched!

Let us be thankful for God's world in autumn. Let us enjoy the mystery of the changing colors. Let us listen to the autumn sounds, think of the beauty of autumn sights, and remember to give praise to God for these things.

PRAYER: O God, we thank thee for this beautiful autumn world! Give us seeing eyes that we may enjoy it. Give us ears that hear the music of birds, of water, and of wind. Give us hearts that are full of joy and thankfulness because of thy love and goodness. Amen.

PRAYER RESPONSE: (*To be sung quietly as a prayer-hymn.*) "Now Thank We All Our God," verses 1 and 2.

OFFERING

OFFERING RESPONSE: "Bless Thou the Gifts," No. 130

HYMN: "God Cares for Me," No. 73

BENEDICTION: "Give us grateful hearts, Our Father, for all thy mercies, and make us mindful of the needs of others."¹

*Miss Smith is a free-lance writer and editor for denominational publications, Haverford, Pennsylvania.

¹Book of Common Prayer, 16th Century.

2. God's Autumn Colors

PRELUDE: "Autumn Praise" ("Praise to God, Immortal Praise") No. 24

HYMN: "Praise to God, Immortal Praise"

CALL TO WORSHIP: Ecclesiastes 3:11a

LEADER:

Today I saw a great wonder. It was a green and red leaf. The green of summer was just beginning to be veined with the red of autumn. I thought of the color God had given us to enjoy in his world—the red and gold leaves, the blue sky, the green grass that turns brown and then, in winter, is sometimes covered with white snow. I thought of the birds and all their different colors: blue, red, yellow, gray, brown. Even water can be green, blue, gray—ever changing with the sun, wind, and clouds. I thought of all these things and I could not help but thank God for the colors of his autumn world.

We can pray a litany of praise for autumn. After I speak, you may all respond, "We thank thee, O God."

LITANY OF PRAISE FOR AUTUMN:

Leader: For all the bright blue, red, gold, and brown colors of autumn—

Response: *We thank thee, O God.*

Leader: For the way that gold and red comes into green leaves, making them beautiful;

For the blue gentian flowers, the flaming red-orange of Indian paint brush blossoms—

Response: *We thank thee, O God.*

Leader: For the sky overhead, so clear, so blue;

For billowing white clouds that sail across the sky—

Response: *We thank thee, O God.*

Leader: Give us eyes that see the beauty of these days. Give us hearts that are grateful and may we never forget to give thee thanks for this, thy world. Amen.

HYMN: "We Sing Our Praise," No. 4

OFFERING

RESPONSE: "Bless Thou the Gifts," No. 130

STORY: "The Greatest Artist"

"This morning," said the artist, "I shall paint this scene of autumn." He was standing at his studio window, looking out over the rolling hills, all flame and gold colored with maple leaves that had turned in the last few days. Over the valley a soft blue-gray mist spread itself like a veil. The ground was heavy with dew.

After breakfast the artist gathered up his easel, his brushes, and tubes of paint. He put them into a carry-all and started out to climb the high hill behind his house. When he came to the top, he stopped long enough to let the soft autumn breeze cool him. Then, after resting a bit, he set up his easel and made ready to paint.

All morning he worked, mixing his colors very carefully, trying to match the orange, red, gold, violet, green, and brown that he saw on the hills and in the valley that stretched out before him.

"This is good," he said to himself. "I shall have something to show my famous artist friend when he comes to see me tomorrow."

Far into the afternoon, he worked and all the next day, until it was time to go and meet his famous friend.

After dinner the two men talked about color. "Let me show you something," the younger man said. "It is dark and you cannot see, but outside these windows the hills and valley are aflame. Look! I have painted it!" And he went over to an easel that faced the wall and turned it around. There was the picture he had been working on—all bright with the colors of autumn!

The great artist looked at it silently and then said slowly, "You have done well. The colors of autumn are there, shining from your canvas."

"Others have done better, I know. But tell me, who has painted the greatest autumn picture of all time? I would like to study under him," the young artist asked.

"Let me think. I am sure that I can tell you—tomorrow perhaps," was the reply.

The next morning the two men climbed the hill. When they reached the top they stood looking out over the valley, blazing in the autumn sunlight.

The famous artist took it all in, slowly and with joy. Then he turned to the younger man. "There," he said, "now I can tell you who the greatest artist is. It is God, and none of us can match his colors or the beauty that he has made."

"You are right," the young man said. "And it is from him that I must learn!"

BENEDICTION: Repeat the call to worship, Ecclesiastes 3:11a

3. Autumn Sounds

PRELUDE: "All Things Praise Thee," No. 16

CALL TO WORSHIP: "A Call to Worship," No. 120 or Psalm 100:4,5

HYMN: "All Things Praise Thee"

LEADER: "The Sounds of Autumn"

Autumn is full of lovely sounds. There is the rush of wind through pine trees and through drying autumn leaves. There is the quick scurrying sound of crisp leaves being blown about over the ground and the rustle of those leaves as we walk through them and kick them along. There is the high call of birds when they fly in flocks to spend the winter in warmer places. There is the beat, beat of rain falling against the window, the soft running of little streams of water down the gutter and over the ground.

People have always enjoyed those sounds and some there have been who, even though they have not lived in this kind of climate, have loved God's earth and have sung about it. Listen to this psalm—it is full of music and it is a song of praise to God for his great works.

SCRIPTURE: Psalm 92:1-5

HYMN: "All Good Gifts Around Us," No. 113

PRAYER:

O God, we thank thee for the sounds of autumn. Help us to remember to take time to listen to these sounds, to think of the beauty that is in them and to know that you made them all for us to enjoy.

May all these autumn colors and sounds be reminders of thee and may they help us to love thee more. Give us quiet hearts and listening ears. Give us lips that sing thy praises and tell of thy love. May we show by our lives that we love thee and that we are grateful for all thy good gifts. Amen.

PRAYER HYMN: "God Speaks to Us," No. 74

OFFERING

RESPONSE: "Bless Thou the Gifts," No. 130

BENEDICTION: "Give us grateful hearts, Our Father, for all thy mercies, and make us mindful of the needs of others, Amen."

4. Autumn Sights

PRELUDE: "All Creatures of Our God and King," No. 14

CALL TO WORSHIP: "A Call to Worship," No. 120

SCRIPTURE: Psalm 148 (Select two groups of juniors, four in each group, to read this Psalm. They may read it antiphonally: one group reading verse 1, the second, verse 2, the first, verse 3, etc. This reading should be rehearsed several times in advance.)

HYMN: "All Creatures of Our God and King"

LEADER: "The Wonderful Sights of Autumn"

The other day I went to visit a friend whose only glimpse of the changing seasons for many years, since she was about your age, has been from the windows of her house. She is an invalid and she has not been able to leave her wheel chair all these years. Day after day she sees the same four walls, the same view from her window. I was feeling very badly about this and wishing I could help her to see and hear more of God's autumn colors, sounds, and sights.

"Hello," she called cheerfully. And then, when I was about to sit down she said, "Come here, first. I want to show you something beautiful. Look!"

She held up a little terrarium with soft, green moss in it and three different kinds of tiny plants that had come from the deep woods. The most colorful of them was the wintergreen with its bright red berries.

"A friend gave this to me—she is nine years old and she made this and brought it to me from camp. And look what else I have." She pointed to a great bowl of scarlet and gold leaves. "Some children brought these; and from my window, such sights!"

I turned to look with her through the window and saw a squirrel, chattering, on the window sill and just beyond at a bird feeding station were a pair of cardinals.

"It's a wonderful world in autumn," she said. "And I cannot see, hear, and smell it without being thankful to God for giving us such a beautiful place to live in."

HYMN: "Hymn of Thanksgiving," No. 114

OFFERING

RESPONSE: "Bless Thou the Gifts," No. 130

PRAYER: Quiet music: "This Is My Father's World," to be played during the prayer period. The leader suggests a thought and then pauses a half minute for silent prayer.

Let us thank God for the joys of autumn in country and in town.

Silence

Let us thank God for the sight of autumn colors in trees, flowers, sky, and field.

Silence

Let us thank him for the fires that warm us, send out woodsy odors, and cook our food.

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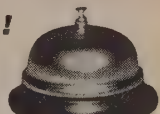
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Silence

For all these good gifts of autumn, in this, thy world, we give thee thanks, O God. Amen.

CLOSING HYMN: "Now Thank We All Our God," No. 112

5. Autumn's Busy Days

PRELUDE: "Now Thank We All Our God"
CALL TO WORSHIP: "A Call to Worship," No. 120

LEADER:

Autumn is a busy time—a time of going to school again, a time of doing odd jobs about the house, of seeing friends and having fun hiking and picnicing. Soon it will be winter and these, too, are busy days.

The Bible gives us some very good ideas about how to do our work. Let us hear what it has to say.

SCRIPTURE (To be read by four juniors who have practiced beforehand): Proverbs 16:3, Proverbs 27:1-2; Galatians 6:4,5; Ecclesiastes 9:10a

HYMN: "Thy Work, O God, Needs Many Hands," No. 128

PRAYER: Dear God, help us to be mindful of the work that must be done. Let us not forget the work of our church. Teach us to serve thee, O God, and to find ways to speak good of thee to

others. Give us willing hearts and ready hands to do thy work. Amen.

HYMN STORY: (Ask the juniors to turn to the hymn, "Now Thank We All Our God," and to read the words aloud in unison before you tell this story.)

The hymn we have just read, "Now Thank We All Our God," is a happy, joyous one, but Martin Rinkart, who wrote the words, had a hard life. He lived in Germany nearly 350 years ago, during the Thirty Year's War, when all Europe was suffering terribly.

Pastor Rinkart saw hunger, sickness, and death on every hand. He wrote that there were days when he buried as many as forty people. Even his wife died of the plague. Martin did all he could to help the people around him who were suffering so greatly.

Every evening when he and his family sat down to eat, no matter how little food was on the table, they said the words to this hymn as a thanksgiving. Later, the verses were put to music and then this hymn became one of the most popular in the country. It is loved by all churches today because it is such a wonderful hymn of thanksgiving.

OFFERING

RESPONSE: "Now Thank We All Our God"

BENEDICTION: Proverbs 16:3

2. "Ask, and It Will Be Given You"

PRELUDE: "Faith of Our Fathers"
HYMN: "I Would Be True" (stanza 3)
SCRIPTURE:

Last week we thought about the fact that Christ made some promises which are just as true for us today as they were when he made them to his disciples. One of these promises, which we will look at more closely today, is one which is recorded by all four of the Gospel writers. It is such a marvelous promise that it is difficult for us to believe and accept it. Luke records it as a story which Jesus told his disciples. Listen to the promise given to those who ask. (Read Luke 11:5-13.)

FIRST TALK: "Asking Requires Thinking"

Sometimes we wonder why we need to ask God for anything when he already knows what we need. Christ said, "And in praying do not heap up empty phrases . . . for your father knows what you need before you ask him." Then just a little later he says, "Ask, and it will be given you."

It would seem that Christ is telling us we must do some intelligent thinking before we know what to ask for. We must analyze our needs and select those which are genuine and worthy to carry as petitions to God. He wants us to be intelligent in our praying and not to pour out a senseless listing of temporary desires.

SECOND TALK: "The Conditions of Asking"

Jesus set up two conditions to be met when we ask God for things. The first condition is found in Matthew 21:22: "And whatever you ask in prayer, you will receive, if you have faith." We must not ask things of God unless we believe without any doubt that he can answer our prayers. If we doubt, we limit the power of prayer.

The other condition is recorded in John 14:13: "If you ask anything in my name, I will do it." This is the hardest condition of prayer. It means that we must pray only for those things Jesus would pray for, since we must pray in his name. We need to know Christ intimately if we are to know the kind of things he would include in his prayers.

THIRD TALK: "The Answer"

Every time Jesus told his followers to ask he gave a promise. It is worded in different ways: "You will receive"; "It will be given you"; "I will do it"; "It shall be done for you." In this promise God shows his wonderful understanding, love and mercy. Fortunately he knows better than we what our deep prayers should be and he gives us the answer that is best for us. Paul tells us, "(He) . . . is able to do far more abundantly than all that we ask or think . . ."

PRAYER HYMN: "Draw Thou My Soul, O Christ" (stanza 1)

3. Greater Things

HYMN: "Praise the Lord: Ye Heavens Adore Him" (If this hymn is unfamiliar, use the words of stanza 1 as a poem.)

TALK: "Greater Things"

Christ has shown us through his life what God is like. Over and over he tried to tell his disciples that simple truth, but they could not seem to understand it. Shortly before he went to the cross he was talking with his disciples and he told them: "I am the way, the truth and the life; no one comes to the Father, but by

Junior High Department

By Gladys Jackson*

THEME FOR OCTOBER: *Promises of Christ*

For the Leader

The worship services for October are built around four of the promises Christ made to his followers. The first service introduced the junior highs to the importance of these promises to their lives.

Each service calls for participation by the junior highs themselves. In most cases a "rehearsal" is not necessary, but each person should know how his contribution fits into the entire service.

1. Promise to Believe

CALL TO WORSHIP:

"O come, let us worship and bow down, let us kneel before the Lord, our Maker!"

HYMN: "Faith of Our Fathers"

TALK: "Christ's Promises"

A promise is a pledge given by one person to another or to a group of people. Our trust is built in people according to whether or not they keep the promises they make. Do you remember how disappointed you were as a small child when someone promised you something and then forgot to give it to you? And do you remember how excited you would get when a person who you knew would remember, promised you a surprise? You knew you would get it and that it would be wonderful.

That kind of trust is not developed suddenly. It comes as a result of many prom-

ises, spoken and unspoken, that have been kept. A very young child has to see his daddy to know he is nearby. As he grows older his father's voice from the next room is enough to satisfy him. As he learns to trust his father, all he needs is the promise, "I'll be in the next room, Buddy. Call me if you need me." Gradually Buddy learns that he can depend on his dad's being there and his dad doesn't have to reassure him every night.

Until we begin to be mature we depend strongly on spoken promises. Jesus knew that when he was living on earth. He built trust among those who knew him and made promises to them that they did not yet understand. As they grew in their understanding of him, they began to see what power there was in his promises. Even though some of these promises sounded impossible, they believed them because they believed him.

Ever since that time people have been putting their trust in Jesus' promises and finding them to be true. They are as true now as they were when he made them.

Listen to some of them.¹

Voice 1. "Ask, and it will be given you."

Voice 2. "He who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."

Voice 3. "I am with you always."

Voice 4. "I will build my church; and the gates of hell shall not prevail against it."

CLOSING PRAYER

¹These quotations are from the RSV as follows: Matt. 7:7; John 14:12; Matt. 28:20. The fourth is from King James, Matt. 16:18.

*Miss Jackson is Director of Christian Education, First Presbyterian Church, Spartanburg, South Carolina.

me. If you had known me, you would have known my Father also. . . ."

Then Philip spoke up and said, "Lord, show us the Father and we shall be satisfied." Listen to Jesus' answer.

SCRIPTURE: John 14:9-12 (begin reading with "Have I been with you . . .?")

Leader: People were amazed at the things Christ did. He made the blind see; he healed cripples; he made lepers clean; he raised the dead to life again. Not only did he perform miracles of physical healing—he demonstrated how understanding and confidence and faith in other people could transform them from ordinary, plodding, problem-ridden people into strong, active, fearless followers, free to live as God intended them to.

He changed the crude, impulsive Simon into the rock-like Peter whose faith gave glimpses into the innermost nature of the divine Christ. He turned Zacchaeus, the thieving tax collector, into an honest man who willingly repaid more than he had stolen from the people. He helped a woman taken in adultery free herself from her life of sin.

Christ did many mighty works in the name and the power of his heavenly Father. Yet he told his followers that they could do the same works he did, and even greater works, if they believed.

Many Christians have taken Christ's promise literally and have allowed God to do mighty works through them. They have put themselves at God's disposal and are willing to let his power accomplish great things.

LITANY OF PRAYER:

Leader: For doctors who spend a lifetime trying to find new methods of preventing disease and curing illness,

Response: *We thank thee, our Father.*

Leader: For thousands of nameless people who spend their days in patient research to discover their divine laws about the way the human body functions,

Response: *We thank thee, our Father.*

Leader: For scientists who are constantly expanding our knowledge about the world of their creation,

Response: *We thank thee, our Father.*

Leader: For those who labor tirelessly to understand more about how to help people who are mentally sick and who are patient and understanding with them,

Response: *We thank thee, our Father.*

Leader: For all those who are trying to find out how people in the world can live at peace,

Response: *We thank thee, our Father.*

Leader: For ministers who seek to help people live fully and freely in this love,

Response: *We thank thee, our Father. Amen.*

DIRECTED PRAYER (The leader should read the following three items slowly, with a pause after each, and close the time of prayer with the words, "Because we believe Christ's promise, we pray in his name. Amen.")

1. Think of some wrong that needs righting, some discovery that would relieve suffering, or some person who needs special understanding.

2. Ask God to help you know what you can do about it.

3. Offer yourself as willing to do whatever God wants done.

CLOSING HYMN: "Take My Life, and Let It Be"

4. "I Am with You Always"

CALL TO WORSHIP:

God Himself is with us: Let us now adore Him,
And with awe appear before Him.
God is in His temple—All within keep silence,
Prostrate lie with deepest reverence.
Him alone God we own, Him, our God and Saviour;
Praise His Name forever.

GERHARD TERSTEEGEN, 1729

HYMN: (choose one from the following:

"The Lord's My Shepherd," tune, *Belmont*; "The King of Love My Shepherd Is," tune, *St. Columba*; "I Sing the Mighty Power of God," especially stanza 4; "How Firm a Foundation," stanza 1 and 3)

TALK: "God with Us"

Leader: It is natural for people to reach out to God whenever they need him in any way. All of us need constant reassurance that God is with us. When Christ was living on earth, his disciples needed the sense of his presence with them. Their despair was blankest when Christ had been crucified and they no longer had any hope of being in his presence again. Then came the resurrection, and suddenly their world was bright again. He was with them again. They didn't understand it; they couldn't explain it; but they were secure once more.

Christ knew their understanding was limited and that they needed reassurance, so before he ascended to heaven he made a promise which comforted the disciples and continues to comfort and strengthen us as we seek his presence.

SCRIPTURE: Matthew 28:16-20

Leader: It was not as Jesus, the man, that he made this promise, but as God in Christ. Whether we call this presence God, Christ, or the Holy Spirit doesn't really matter, because they are all one God. Do you ever ask yourself such questions as these?

First Junior High: Is he with me when I want to do right, but wrong is easier and more fun?

Second Junior High: Is he with me when I have decisions to make?

Third Junior High: Is he with me when I'm cross and irritable?

Fourth Junior High: Is he with me when I'm in trouble?

Leader: The Psalmist gives us an answer to such questions.

"God is our refuge and strength,
a very present help in trouble.
The Lord of hosts is with us;
the God of Jacob is our refuge."

(Psalm 46:1,7)

First Junior High: Is he with me when I'm lonely?

Second Junior High: Is he with me when I'm afraid?

Leader: Remember such verses as:
"The Lord is my shepherd, I shall not want;

he makes me lie down in green pastures.
He leads me beside still waters;
he restores my soul.

He leads me in paths of righteousness
for his name's sake.

Even though I walk through the valley of
the shadow of death,

I fear no evil;

For thou art with me;

thy rod and thy staff,

they comfort me." (Psalm 23:1-4)

"I sought the Lord, and he answered me,
and delivered me from all my fears."

(Psalm 34:4)

"I lie down and sleep;

I wake again, for the Lord sustains me."

(Psalm 3:5)

"The Lord will keep you from all evil;

he will keep your life." (Psalm 121:7)

First Junior High: Is he with me when

my friends let me down?

Second Junior High: Is he with me

when I'm disappointed?

Third Junior High: Is he with me when

I'm misunderstood?

Leader:

"His steadfast love endures forever!"
(Psalm 118:1)

"The Lord is near to all who call upon
him,

to all who call upon him in truth."

(Psalm 145:18)

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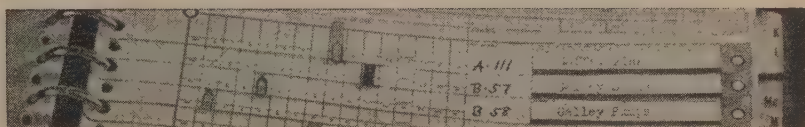
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CLOSING PRAYER: Most benedictions used in church services remind us of Christ's promise, "Lo, I am with you always." Today we will use one used by Paul: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Amen.

5. "I Will Build My Church"

(Reformation Sunday)

PRELUDE: "The Church's One Foundation"

TALK: "The Church, Our Heritage"

What do you think of when you hear the word "church"? Do you think of a building where people go to worship? Or do you think of people—people of your own congregation, of the congregation across the street, in the next town, the next state, and even in lands across the sea? The Church includes all people who accept Christ as their Saviour. The Church includes all people of past centuries who accepted him and all those of centuries to come who will take him as their Lord.

The Church was established by Christ himself. The story of its establishment is a thrilling one. It all began around the question of who Christ was, which is the most important question any person has to answer. Listen to Matthew's account.

SCRIPTURE: Matthew 16:13-18

Leader: You will notice that the basis

for Christ's Church was Peter's rock-like faith—faith that Jesus was the Christ, "the Son of the Living God." That is the glorious fact of the Church. One of the favorite hymns of Christians around the world states that fact.

HYMN: "The Church's One Foundation" (stanza 1)

Leader: Christ promised that the "gates of hell" would not overcome his Church. The Church has not had an easy time. From the very beginning there has been opposition. Persecution, misunderstanding, war, greed, indifference, competition—all these have been enemies of the Church. But the Church lives on, united in a common loyalty to Christ. It has grown from a handful of disciples to an army of millions, representing every part of the world.

On this Reformation Day we are particularly proud of our heritage in the Church and grateful to those who have kept it alive. Let us join hands and hearts with them and with all Christ's people everywhere around the world as we join voices in singing another favorite hymn of Christians, one that helps us appreciate the power of the Church.

HYMN: "Onward, Christian Soldiers" (stanzas 2, 3, and 4)

CLOSING PRAYER:

To this temple where we call Thee,
Come, O Lord of hosts, today;
With Thy wonted loving kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls away.

ence. A color slide taken by a member of the group, showing ranges of mountains, might be as a "call" to worship. Autumn leaves have a message. Meditative music on records or played reverently, or a hymn-tune hummed by all, can still restless tension and help members open those secret inner doors of their hearts that the breath of God may come in.

At times, no spoken "call" to worship is needed. Often a call may precede a moment of quiet music or silent preparation. See below some scriptural suggestions for calls; write your own thoughts similarly.

2. Second, we plan some ways in which the group can *express* awareness of the Presence. Because we are grateful, we sing praises. See suggestions for praise hymns below. Sometimes we need rather to express prayer quietly, in words or singing or meditative music. When announcing hymns, "cue" the group as to what inward thoughts they have, by suggesting before the hymn-number, "Let us praise God gloriously through singing, 'Joyful, Joyful We Adore Thee.' You will find it numbered —." Or, "Let us bow our hearts as we pray through singing 'Jesus, with Thy Church Abide.'"

None of us, in the Great Presence, feels worthy. We need, in our worship plans, a place for confessing our weaknesses and sins and asking forgiveness. We need something that challenges us to new ways of thinking, new purposes: this is the place for the meditation. It should be very direct. Mere stories about what others have done for God may be used in classes and discussions. But when we come to times of worship, we need to think directly with God as to what we should do.

3. Lastly, then, we make our step of commitment. We "put our hand into the hand of God" and say with new determination, "We'll try to be better" or "We offer ourselves." Our offering of money at this climax of the service symbolizes our offering of our full selves. Or through a dedication hymn we may take our stand with God. A prayer or litany with the group sharing may make it still more personal. An "open" time for prayer (with any who wish to do so sharing) may be needed at times. Keep plans ever open for the moving Spirit in your midst.

Here is a succession of "seed-thoughts" around which different sessions may be built. You may vary or change. You may, for example, wish to use the third one about *prayer* first. Go beyond any thoughts here, with your own. Pause at times for reverent conversation to come from the group. Think along together, *as if* God were there with you!

1. Our Wondering, and God's Answering

(A voice.) We're the generation growing up now with more "answers" about the riddles of the universe than any young people before us have ever had. Even the Sphinx would probably hesitate to ask us its riddle, for we might answer. Science has equipped us with information about our physical world, our bodies, even our emotions and interplanetary space. Why, then, need we wonder more?

Senior High and Young People's Departments

by Clarice M. Bowman*

THEME FOR OCTOBER: *We Worship Thee, O Holy One*

For Planning Committee and Counselor

When we plan for worship times in our own group, we think of the group gathering, finding places, getting ready. What do we all *need* from these moments we will spend together and with God? How prepare so we may *really worship*?

Many of you have said that you prefer *not* having materials arranged in set services but to select and arrange in your own ways for yourselves. Therefore, we're offering you some helps here, open and ready, but not in prescribed order.

In your hands also will be your Bibles and your hymnals, maybe some pictures, and meditative music. Think for a minute about *any* worship materials (literary, artistic, visual, musical). Each has come, probably, from someone's deep-felt yearning for God, or thought of him. Some materials exult in praise. Others pray quietly.

ly. If something you find in scripture, or here, or elsewhere, stirs your own soul to praise or prayer, use it to help others worship, too. *Never* use something only because it fits a theme or fills up a program. We often try to use too much material, anyway. Better a few simple, clear thoughts. Better your *own* thoughts and prayers.

Our theme this month, *We Worship Thee, O Holy One*, is phrased as a prayer. Using it we may think about worship, perhaps try some new steps forward. As planners, we dare set this frighteningly sacred goal before us this month: that our group *grow* in knowing more about worship, and in experiencing it.

We plan some aids for each Sunday, not as programs to impress but rather to help each individual make contact with the living God in his or her own way. True worship, anyway, is "from the inside, out."

1. First, then, we help the group *prepare* to worship, and *want* to. Settings can help. A branch of pine against pure white, or a single flower may convey a message of God's intricate laws. For any of the first three Sundays, Taylor's night picture, "When I Survey Thy Heavens" would prompt to inner stillness and rever-

*Miss Bowman is Assistant Professor, Department of Religion, High Point College, High Point, North Carolina.

(Another voice may suggest a possible answer.) Well, if no one before us had ever wondered and probed the secrets of the universe, we ourselves might be back among the cave men still. Could it not be that God himself implanted this "divine discontent" that has made us search with telescopes and microscopes and now with space ships? When we reach toward new truth and find it, are we not cooperating with him? Isn't there something about "thinking God's thoughts after him?" (Give pause here for anyone else in the group to express his thoughts spontaneously.)

(Another voice.) Beyond our discoveries of facts about our world and ourselves through the scientific method, we continue to wonder. We are so created that mere facts never completely satisfy. We may for a time point to ourselves proudly and say, "O man, how excellent is thy name in all the earth! When I consider the G-bomb and the supersonic plane which thou hast ordained, what is God that thou shouldst be mindful of him?" But deep in our hearts we know our own powers are not enough. We get frightened by what we have made. We yearn for assurance that the Being who created our own lives and gave us a world of materials to work with is friendly to us. We crave even more: that we somehow come into relationship with him.

(Another may speak for science.) Many who have probed far into the secrets of the world through science say that always beyond their farthest researches is a pulsing Reality, a Cause. Some put it that in the very revolutions of ultramicroscopic molecules and electrons is something of Purpose. One meditated as to how mid-century man had become more and more mixed-up as he occupied himself with the infinitely small, and prayed,

Reach out Thy hand, O God, and rescue me from my enlightenment . . . For though I fly through the air with the speed of sound, I am in growing disagreement with my brothers . . . Before I am destroyed by the infinitesimal, Grant me a great understanding of the Infinite.¹

Perhaps that should be the prayer of all of us at this midcentury. How do we grow in understanding of the Infinite?

Our early Hebrew forbears knew. They took time to think about Jehovah God. Out under the stars, they let their thoughts be led along by him. They wondered. They worshiped. And some sang of what they felt. And in the very words and rhythms of their songs or Psalms we, too, feel the illimitable majesty and mystery of a Mighty God.

Selections chorally or individually, after careful rehearsal and after thinking about the meaning until the message comes "from the inside": Psalm 139:1-12, 17, 18, 23-24; Psalm 97:1, 2, 12; Isaiah 51:15, 16; Job 38: 4-7; and others as desired).

And a modern message:

God is the Oneness
That spans the fathomless deeps of space
And the measureless eons of time,
Binding them together in act,
As we do in thought.

¹"Prayer of Midcentury Man," by C. Millard Faught, in the *North Carolina Christian Advocate*.

God is the mystery of life,
Enkindling inert matter
With inner drive and purpose.

God is the faith
By which we overcome
The fear of loneliness, of helplessness,
Of failure and of death.

God is in the love
Which creates, protects, forgives.
His is the spirit
Which broods upon the chaos men have wrought
Disturbing its static wrongs,
And stirring into life
The formless beginnings
Of a new and better world.²

How may we, as the early Hebrews and this modern discoverer, gain greater understandings about God? How get a "greater understanding of the Infinite" before we let ourselves be destroyed by the infinitesimal? (If there is a moment, let suggestions be made for observing daily quiet times alone, or with roommates or family). Let us purpose to continue thinking deep, quiet, searching, wondering thoughts about God, knowing that his answers come as we seek; that his hand meets ours as we reach. (Prayer, as need is felt.)

2. Our God Creating Still

There are many parts of our Bibles which we should not read with cold literalness as if we were reading a mathematical equation, but only with hushed, prayerful spirits, humbling "tuning" toward vaster, deeper truths than mere words can hold. We pause before the holy magnificence of the two Genesis accounts of creation, until the depth-thought comes through to us: "In the beginning, God." Holding that thought reverently in the center of our minds, we read then all we can about what scientists tell us of beginnings. There can be no conflict. Human words are inadequate. We feel the truth pulsing beyond and in and through: "in the beginning, God." He is creating even now . . . this very minute . . . in the rhythm of blood-circulation in our bodies . . . in the moving planets and all the vast systems in their orbits . . . in the seasons' cycles . . . in the evaporation-condensation of moisture . . . in our thoughts contemplating such wonders—

(Different ones may suggest present-moment evidences of God's hand at work in the now.)

Reverently, one wrote, using today's language, of creation as it might have been and is:

IN THE BEGINNING³

In the beginning God was creating the heavens and the earth, and the world was without form or light. Through boundless spaces there wandered tiny electric particles, separate and solitary. And there was chaos and night.

And God said, Let there be island universes. And the Spirit of the Eternal moved upon chaos. Through unmeasured spaces, here and there, the electric particles gathered together, masses that turned on themselves and formed into spirals, mothers of suns yet to be. And it was evening and morning, the first age.

And God said, Let there be stars. And the island universes broke into star clusters, and shaped themselves into stars. The electric particles were drawn together in ever closer union, in fierce turmoil and inconceivable heat; the suns shone forth, and there was light. And it was evening and morning, the second age.

And God said, Let there be planets. And it came to pass that one great sun in its course swept near another. From that other it drew forth a great tidal wave of flaming matter, and started on their separate orbits around the sun. And the planets were born, and the earth planet. And it was evening and morning, the third age.

And God said, Let there be life. And God took the elements that he had made; and God shaped the living cell and the forms of lesser life and higher life, vegetable and animal, simple but ever more complex, moving slowly upward through ascending levels. And it was evening and morning, the fifth age.

And God said, Let there be man. And God chose one of the lesser creatures of earth. And God bade him walk erect, with hands set free to shape tools and rule his world, with eyes that could look forward and upward. And God touched his lips that he might speak and so have fellowship with other men in love and toil, and hand on greater treasures for a later greater race. And God quickened into life the soul of man that he might know the meaning of life, that he might set high goals and rule himself, that he might hunger for the Infinite, that he might commune with the Eternal. And it was evening and morning, the sixth age.

And God saw everything that he had made. And God said, It is not yet finished and God rested not from his labors. And God called man to know the purpose of the Eternal, and to enter upon the fellowship of creative love, and to know that his labor was not in vain in the Lord. And it was the morning of the seventh age.

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²By Rabbi Mordecai Kaplan, in J. L. Liebman's *Peace of Mind*, published by Simon and Schuster, Inc.

³By Harris Franklin Rall. Used by permission of the author.

We ourselves know what joy sings in our hearts when we make something with our hands, or write a poem, or compose a tune, or paint a picture, or take part well in a drama. A gardener or farmer thrills with the fine response of plants peeping up from the ground, knowing full well that to God's ongoing creativity is coupled his own; that somehow, tingling through his own fingertips, is something of God's dream, too. The human hand and mind directing can bring to glad reality, a dream once hid in the secret recesses of the soul. All that has ever been created of beauty and helpfulness on earth was first an idea in someone's dream. God's dreams reach on into a future as yet un-built. Our thinking and working with him couples our God-given creativity to his, and lo! something new that never was before. "My Father worketh," said Jesus, "and I work."

What may be the "secret plan" (to use Kagawa's beautiful thought) hid in our hand by an ever-creative God?

(Moments for silent thought. It may be suggested that each look at his right hand).

3. Seeking Us More than We Seek Him

Vividly and helpfully the Negro poet pictures God stepping out in space, clapping his hands to make the thunder roll, batting his eyes, rolling up the light and flinging it in the sky, making the land and walking thereon, and where his feet fell the valleys were hollowed out . . . but when it was all done and pronounced good, God felt lonely still; and sitting down in the cool of the evening he thought and thought . . . until he thought, "I'll make me a man!" We are made for loving, responsive communication with God and with one another.

When we try to communicate with God, we call it "prayer." Often (too often, no doubt) we start from our angle, think first of things we want, express our thoughts . . . then stop. Any real communication is two-way. Receiving is a part of prayer.

In a youth conference, a girl on the worship committee told how for years she wondered about prayer, and in fact hesitated to try to pray. She was "in the dark" as to how to think about prayer. One day she came upon a couplet that was like a shaft of sunlight to her. She gave it to us with shining eyes, and told us in ringing voice how it helped her realize that in prayer *she* didn't have to do it all:

Who takes one step toward God through doubtings dim,
God comes a thousand miles in blazing light to him.⁴

* * * *

But to embark, courageously and daringly, upon new adventures of prayer is better than merely thinking about its values and meaning. Remembering that "God does far more than we ask or think," that he is more active than we in the two-way communication-miracle, let us reach our thoughts toward his reaching toward us; let us put all other things out of our minds. The more we "let go" of all else (even the wishes and needs we want to pray about) and "let God" take over, the more we will realize how much more God does than we.

(To PLANNERS: one group of youth

took the familiar Lord's Prayer, and by each phrase wrote the counterpart or what God might say to us, were he speaking to us. If you did that, to you might come some of the rich insights that came to them.

(This consideration of prayer might be climaxed by a prayer-hymn, or spiritual; by spontaneous prayer-thoughts; by making together a litany, praying it as it is made: first, mentioning gifts for which we are thankful and saying or singing a refrain of thankfulness such as "Lord of all, to Thee we raise this our hymn of grateful praise;" then, confessing sins and needs with appropriate refrain. Many groups like to sing softly, unaccompanied, the Malotte setting of the Lord's Prayer, eyes closed and hearts praying as voices sing.)

4. Reflecting God's Love

God does not desire something from us—

He desires us, ourselves;
not our days' work,
but our personalities, our wills, our hearts.

. . . that in all that we do,
we do His will in order to please Him,
and are wholly here for Him,
to "lend Him a hand" . . .

Only then is our action hallowed; for to
"hallow" means to "dedicate to God."

.
God summons us to serve Him and therefore to serve His world.
Service means going out of oneself,
being free from anxiety about oneself,
being free for others.⁵

* * *

"If a single man achieves the highest kind of love it will be sufficient to neutralize the hate of millions," said Gandhi. I must read that again. A single man did he say? He should have known. He tried it. Jesus said and tried it. And in our century Mr. Gandhi tried it.

The trouble with me is that I tend to think of hate and all that comes with it, people fighting in communities, groups at each others' throats all over the world, wars, as inevitable. Not really inevitable, I tell myself, if some day people do enough about outlawing them. But that "somebody some day" idea keeps putting things off to a convenient future. Nice and vague. Which, after all, I guess, can be just about as bad as "accepting" things as they are today.

But if I say I "accept" Christ, that means I take him as he is: the idealism of his life that was lived out, every whit of it. Imagine, a life that does up to the very hilt all it dreams of doing! My dreams outrun what I think can be done in a lifetime. Yet Jesus, a single man, has done more to neutralize hate and plant in its place love than any other life ever . . .

I can hear it now: Jesus' voice saying, "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do." (John 14:12).⁶

One of life's most exciting adventures may be thinking. Think for a moment, not

⁴By Emil Brunner, in *The Christian Imperative*, pp. 170-171, published by the Westminster Press.

⁵By Margaret McCullough in *Know—Then Act*. Published by the Friendship Press.

⁶By P. R. Hayward in *Young People's Prayers*, published by the Association Press.

as your little self, Tom Smith, sixteen years old in Jenksboro, but as your big self—a child of the infinite God who made the heavens and the earth, the land and the sea, and all the fascinating world of millions on millions of people of every race and nation, every language, faith, and culture that the world has ever seen. And now . . . with the world struggling to build a new order of brotherhood, peace, and justice, think for a moment of yourself as having a chance to share with God and with men in that great creative, ongoing adventure. Through the ages men have been learning to live as his children and as members of his one great family! Today we can share in this learning and also in God's building.⁹

Some further aids in planning:

CALLING TO PREPARE AND WORSHIP GOD:
(Choose or paraphrase)

I Kings 19:9-12

Psalm 95:1-3, 150:6

Psalm 100

Psalm 34:1-3

Isaiah 57:6,7

Psalm 63:1,3-8; 17:3,8; 5:3.

Isaiah 30: 18-21

HYMNS OF PRAISE: (Choose hymns addressed to God, or about his greatness, wonder, and power. Nature hymns are not the only praise hymns, though usually fitting and familiar): "Joyful, joyful, we adore Thee;" "Praise to the Lord, the Almighty, the King of creation;" "All Creatures of our God and King;" "God of the earth, the sky, the sea;" "Holy, Holy, Holy;" etc.

HYMNS OF PRAYER: These might include some familiar spirituals (to be sung quietly, unaccompanied) such as: "Spirit of the Living God," "When He Calls Me," "He's Got the Whole World in His Hand," "Lord, I Want to Be a Christian." Other prayer-hymns may be chosen for personal need: "Break Thou the bread of life," "Take my life," "Lord, speak to me," "Dear Lord and Father."

BENEDICTIONS:

Let His great sweeping strength flow through you;

Let His joy refresh you; let His beauty thrill you.

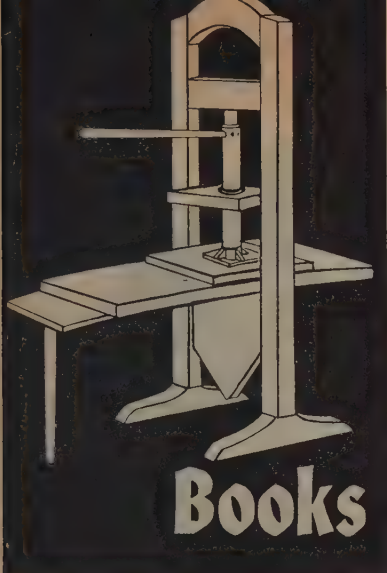
Let His love bring you peace. Let your whole being meet Him with a song.⁷

May the grace of Christ our Saviour,
And the Father's boundless love,
And the Holy Spirit's favor,
Rest upon you from above.⁸

May the courage of the morning's dawning,
The strength of the eternal hills,
The peace of the evening's ending,
And the companionship and leadership of the living Christ be with you now and forever.⁹

Eternal Father . . . guide me in the growth of a religious life that shall be my own . . . Teach me the meaning of thy will in the laws of nature and in the everyday beauties and wonders of thy world. Direct me into the ways of unselfish living and of devotion to the establishing of thy kingdom in the world. In the name of Him who has called us to come after Him and be his disciples. Amen.⁴

⁴Author and source unknown.



Books off the Press

Kathy Ann, Kindergarten

By Frances Dunlap Heron. Nashville, Abingdon Press, 1955. 128 p. \$2.00.

"Teach the Teachers! Funny?"

Are you captivated by that chapter title? Then you will wish to read *Kathy Ann, Kindergarten*. This book replaces *Betty Ann, Beginner* that helped so many teachers of four- and five-year olds for many years.

You will enjoy every minute of this child's-eye view of a Sunday kindergarten. You will chuckle as you read "Dusty Cake," "Vanilla and Dishrags," "Pin Trouble," and a host of other sections that will keep you reading right to the end of the book.

The author writes the book as though Kathy Ann was speaking. In a "diary" form this five-year-old gives an entertaining and amusing account of what happened on Sunday morning in her kindergarten.

Kathy Ann gives very frank responses to the attitudes and methods of the teachers who use ideas that are confusing and bewildering to her. But, something happens to change the methods of teaching in Kathy Ann's kindergarten—her teachers attend a training school! It isn't long before Kathy Ann sees a transformation in the room and what is done with the boys and girls. Kathy Ann responds happily.

Kathy Ann, Kindergarten is a must book for parents and teachers of four- and five-year-old children. Each section will help the reader evaluate what should be done in the Christian education of these young children.

ROSEMARY K. ROORBACH

God at Work in His World

By Mary E. Venable. New York, Abingdon Press, 1955. Camp Manual 153 p. \$1.75. Junior Camper's Book 31 p. \$0.35.

This is a program guidance manual for leaders in church day camps or resident camps for juniors. It was produced under the guidance of the Special Committee on Camps and Conferences of the National Council of Churches. It is part of a cycle of cooperative program materials for

camping with boys and girls 10 through 12.

Miss Venable was one of the co-directors of an experimental junior camp held at Green Lake, Wisconsin, in 1953. She has profusely illustrated her book with quotations and illustrations from that camp.

The goals of church camping are to help the whole person grow in Christian living. In camp it is done through the "Discovery of God at work in his world," and through new experiences of Christian group living. The program ingredients for this kind of camping included the natural and human resources of camp. A wide variety of suggestions for discovery and study are included. Guides are given for projects, activities, games, use of Bible, worship and conversational teaching.

A camper's booklet by the same title, beautifully illustrated by Oscar Bergesen, includes games, songs, stories, worship suggestions and campcraft.

This new manual is intended to be used by the leader in small group camping. This is the approach to camping with juniors which keeps them in small groups of ten or twelve with the same two leaders. There is no detail on camp arrangements, since an administrative manual called *Planning the Church Camp for Juniors* by LaDonna Bogardus, has been published for this purpose. Miss Venable's book may be used for both day camping and resident camping.

This book is the product of long and careful study by some of the best children's workers and camp leaders of the country. It deserves thoughtful consideration by anyone working in the field of church camping.

EDWARD K. HEININGER

The Interpreter's Bible

By George Arthur Buttrick, Commentary Editor. Nashville 2, Abingdon Press, 1955. 957 p. \$8.75.

Volume IV of *The Interpreter's Bible* provides rich resources for the Bible student from those two Old Testament poetic books of devotional and wisdom literature—Psalms and Proverbs. Fresh and valuable insights from these two books which

have played so important a part in the Judeo-Christian tradition await the reader of this volume. Its contribution to the studies of ministers and teachers in the church school will long be appreciated and not soon exhausted.

As would be expected, the treatment of Psalms occupies the bulk (763 pages) of this 957 page volume. Each part is preceded by the usual introduction which, to the serious student will be found to be disappointingly brief, though skilfully condensed for the average reader. Since the RSV (in parallel columns with the KJV, as before) has contributed so significantly through its careful portrayal of Hebrew poetry, one would hope to find in the introduction to the Psalms a full treatment of this important subject. Neither here nor in Volume I is this done, however, except in very brief compass.

A large part of the exegesis of the Psalms forms a fitting memorial to the late Dr. William R. Taylor whose many years of devoted labor in the Psalms has contributed significantly not only to this volume but also to the RSV, on the committee for which he served many years. His colleague at the University of Toronto, Dr. W. Stewart McCullough, finished the exegesis and wrote the introduction very much in the spirit of his departed friend. Canadian and British scholarship is heavily represented in this volume, with almost all the material on the Psalms from those countries.

The recent discovery of the extensive scroll of psalms from the Dead Sea Cave, giving what may have been the hymn scroll of the Essenes, came too late apparently to make any contribution to this volume. This scroll, now completely published, as well as many liturgical fragments, provide numerous parallels and instructive insights for our Psalms and Proverbs.

In view of the intense controversy which arose over certain RSV translations in the Psalms, it is somewhat disappointing to find so little comment on such passages as Ps. 2:11; 16:10; 45:6, etc. in the exegesis.

One can always find areas to criticize in such a work, of course, but an undertaking the size of *The Interpreter's Bible* within the limits of twelve volumes must of necessity lack completeness. Thus this volume will serve an integral need in the Church, and the publishers are to be complimented on their sustained high quality of printing and binding, and the editors for their great patience and painstaking efforts.

JOHN C. TREVER

Essentials of Successful Marriage

By Klahr F. Raney, II. Memphis, Department of Publication, Cumberland Presbyterian Church, 1955. 27 p.

Many attempts have been made by ministers to inject the "spiritual" quality into marriage counseling. Most of these, as this reviewer sees the situation, have failed, primarily because of the pontificating, "preaching at," legalistic biblical attitude of the would-be counselors. That Mr. Raney unwittingly places himself in this category is indicated in one of his prefatory remarks: "It is my practice to read this booklet, with personal comments, to

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each couple who requests that I perform their wedding ceremony."

This is not marriage counseling at its best, since it is one-sided and not calculated to help the couple achieve necessary insights into the kinds of persons they are and the more realistic aspects of what is involved in marriage. The booklet makes no reference to sociological insights or other marriage "helps," excepting to some Bible verses toward which the author takes a "harmonistic" approach. This booklet might prove helpful as the basis of a series of sermons on marriage, but it cannot be recommended as a valid counseling approach for ministers.

H. LEE JACOBS

Rediscovering Prayer

By John L. Casteel. New York, Association Press, 1955. 242 p. \$3.50.

Stimulating to one whose prayer life has lapsed or is routine and unsatisfactory, this book has much to offer and deserves a more individual title than its grouping in the "Rediscovery" series.

The author helps the reader come to grips with God. Prayer is no escape from life. Properly anticipated and approached, it encompasses all of life, and Mr. Casteel gives helpful interpretations of several types of prayer. A very fine chapter entitled "The Outgoing Action of Prayer" will help counselors give the proper perspective to the Christian vocations and avocations.

This reader thinks this book should be on the shelf of ministers and counselors who try to help adult persons in any danger of thinking life dull, futile, and barren, or who question the value of trying to commune with God more than twice a year.

FRANCES EDDY

How to Make Church School Equipment

By Thelma Adair and Elizabeth McCort. Philadelphia 7, The Westminster Press, 1955. 96 p. \$1.25.

If you cherish the excuse that you cannot use some of the active teaching methods recommended because you do not have the equipment, stay away from this book. It will prove to you that you can have good equipment if you want it. It gives detailed directions for making equipment, mostly from cartons, scraps, and materials to be found in many homes, attics or storerooms, at almost no expense.

The authors go beyond the title of the book and give a good interpretation of educational principles, and of why and how to use equipment. They give illustrations of room arrangements for churches of varying sizes and conditions, from one-room churches to those with large buildings but few children. Especially helpful in that connection is the emphasis on space as being even more important than equipment, and upon equipment which permits maximum use of space.

The book should not be used uncritically. There are better ways of making turn-over charts, for example, than those described. There is an over-emphasis on free materials such as cardboard, orange crates, and paper cartons, for most church-

es can afford better materials than these. Yet this is a minor criticism as the authors, in using this method, stripped away every "we can't afford it."

This is a practical book, inexpensively published, that will be useful in any church of any size.

V. E. FOSTER

How to Keep Romance in Your Marriage

By W. Clark Ellzey. New York, Association Press, 1954. 182 p. \$2.95.

This book is the distillation of twenty-five years' experience in dealing with problems of marriage and the family, by a man who, because of his broad training as minister, sociology professor and parent, is eminently qualified for his task. Dr. Ellzey, professor of marriage education at Stephens College, attempts to "do away with fancy" and to "look at the facts," as regards the place of romance in marriage. He comes out with a concept which is infinitely superior to the movie-made variety. Says he, "there is a kind of romance appropriate to each age and stage of growth." Moreover, he believes that "body, mind, emotions—all parts of our life—are involved in our experience of romance."

Devotees of the "soul-mate" idea will find it difficult to go along with Dr. Ellzey when he says, "The fact is that we could marry and find happiness with any one of at least a thousand different persons." Here, then, is a book which is vital

for all stages of life, from adolescence through the so-called "golden years." Ministers, educators and marriage counselors will find it most helpful.

H. LEE JACOBS

How Christian Parents Face Family Problems

By John C. Wynn. Philadelphia 7, The Westminster Press, 1955. 144 p. \$2.50.

Of the many "family" books which have been written, this volume by John

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C. Wynn, though very brief, most nearly approaches the level of an indispensable general "family handbook." Mr. Wynn writes out of a rich experience as a parent of three children, several years in the pastorate, and now as a leader in Christian education.

Though the Christian approach to all aspects of family life is evident throughout the book, unusual care seems to have been taken to square every assertion with the best scientific and educational information available. Aside from the fact that Mr. Wynn inserts, here and there, a few phrases which indicate that he is writing out of a connection with the Presbyterian denomination, his work is remarkably free from the sectarian and "churchly" slant.

Here is a book the value of which to the general public can not be overestimated. Minister and all other leaders dealing with any aspect of family life will discover insights here which can make their work increasingly fruitful and satisfying.

H. LEE JACOBS

The Church Serves the Changing City

By Ross W. Sanderson. New York, Harper and Brothers, 1955. 252 p. \$3.50.

"Impossible? In their various ways, these cases rise up, smiling, to say, 'Sorry, brother, but we are doing it.'"

Here, in Dr. Sanderson's last line of his book, is an uncanny summary of the whole content, message and spirit of it.

As Dr. Villame points out in the *Foreword*, those of us in the city work field of the church keep asking: "What is the other fellow doing? How is he going about it? How is he doing?" In *The Church Serves the Changing City*, Dr. Sanderson gives us the results of his asking these questions for us—in a country-wide sample of case studies: of great old churches that have "stayed put" and are conscientiously serving the changing communities around them; of various adaptations of social welfare services to keep centers of Christian work vital; of churches that have found the advantages of cooperative efforts in serving inner-city neighborhoods;

of the effect upon language and nationality churches of the rapid Americanization of our great foreign-background population; of cases of new experimentation in city church work—multiple ministries, etc.

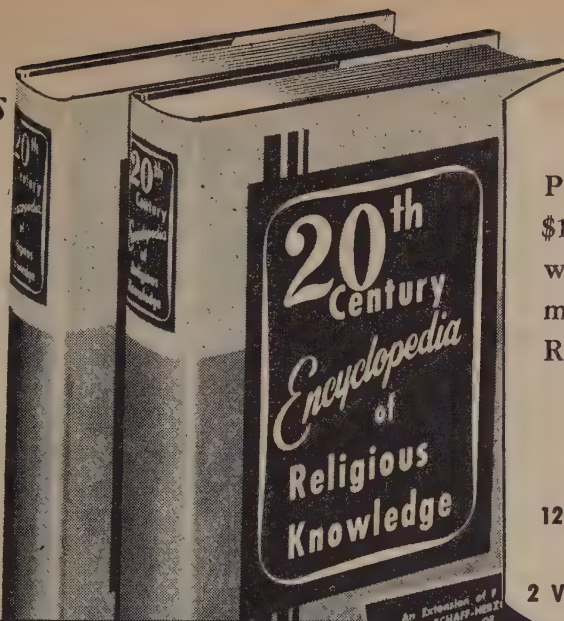
The great bane of American Protestantism has been its ineffectiveness in the difficult sections of our great cities, where life is the hardest and successful living is the most difficult, where the Gospel of Christ is most desperately needed. Happily, there seems to be a rising tide of concern across the country over the inertia of Protestantism in responding to the ever-changing city—and the resulting evacuation of the inner-city by Protestantism.

Too long, our performance has only supported H. Richard Niebuhr's thesis in *The Social Sources of Denominationalism* that the church is letting the social situation push it around, when it ought to be giving Christian formation to society. For years we have studied communities to see if conditions offered encouragement for churches to continue, and all too often readily accepted an unpromising set of circumstances as an excuse for discontinuing our efforts—as the "wise" (profitable) thing to do.

The studies Dr. Sanderson reports point up plenty of community conditions that could have been adequate excuse and more for Protestant churches to "give up." But he tells, instead, of churches and Christian centers that have taken the initiative against discouraging situations, and turned them into opportunities for the most strategic Christian services to be found anywhere.

As concern and determination to do an effective job in the modern city mount across the country, cases like Trinity Church in Boston, the Baptist Christian Center in Milwaukee, the Church of All Nations in Boston, Grace Episcopal Church in Jersey City, St. John's United Lutheran Church in the Bronx, St. John's Church, Federated, in East Boston, the East Harlem Protestant Parish, and others speak out to us through Dr. Sanderson's book: "It can be done. We are doing it."

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rise of new presuppositions and techniques, both in scholarly research and in the practical strategies of church administration and parish work, far-reaching cultural and social changes which have altered in important ways both the contents and the structure of theological disciplines, and a multitude of new institutions and personalities.

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To this might be added: "It isn't easy. It takes a lot of doing." Dr. Sanderson does not let us think that all that is necessary is good intentions. He takes us "on the inside" to see the soul-searching decisions that have had to be made; the complete dedication of professional and lay leadership that has been necessary; the multitudinous chores, many unpleasant, that have had to be done; the sacrificial giving of many selves—in time, imagination, status, money—that has gone into the work; the mistakes that have been made, and the patient efforts necessary to overcome them. Dr. Sanderson, in his kindly, crisp way, asks the critical questions that need to be put to even the most impressive of the cases: Is the work really getting down to the bedrock of real human need? Is it something that will stand up against the test of time? Is it workable within the framework of Protestant tradition, as built up over centuries of solid experience?

We might wish that Dr. Sanderson had gone even deeper into the "Why" and "How" of the cases he reports, and others. Knowing him as many of us do, I am sure that he would have, had he had the study time and the writing space. In our new concern over Protestantism in the inner-city, we often fall prey to the thought that "no one is doing anything." *The Church Serves the Changing City* gives a most encouraging lie to this idea, and a strong hint that there is more going on than we realize. Dr. Sanderson's book is the positive "shot-in-the-arm" that our new city work concern and efforts need.

JOHN R. SCHWENKE

Everyman's Adventure

By Rebecca Beard. New York, Harper & Brothers, 1955. 188 p. \$2.50.

So seldom do we find an author who has delved into the depths of the personal relationship of a man to his God, who has achieved new light on "the practice of the presence of God," and who has also combined a solid foundation of the science of psychology,—that it is with delight we read Rebecca Beard's meditations, *Everyman's Adventure*.

Part I of the book is a deeply moving series of meditations dealing with *The Dream, Decision, Infilling, Beliefs, Guidance, Unfoldment and Exaltation*. There is the feel of the Quaker, the sense of the

mystic, the warmth of the Methodist, the factualness of the laboratory, combined, in these thoughts. In our world of materialism, confusion and fear we need to be reminded that . . . "Our soul's most sincere desire is that mankind everywhere will open its heart to be filled with compassion and love and goodwill toward men and toward God!" (p. 27) Mrs. Beard's emphasis on love as the only hope for the world's salvation is not new, but it strikes a responsive chord in the heart of the reader with its delightfully fresh stating of the idea.

Men and women have become sure that they are able to do anything they will to do. Mrs. Beard reminds us of a psychological principle, "Should the imagination and the will arise in conflict, the imagination will always win." (p. 57) That places great need on the likelihood of reconciliation through Christ who can control the imagination.

Part II is a series of prayers and meditations. This reviewer has two or three reactions to these. There is much beauty of expression in them. However, I have a feeling that in using the personal pronouns "you, yours," etc., in referring or addressing the Divine, Mrs. Beard puts her "hand on his shoulder" in a too intimate way. I was more challenged by Part I than by Part II. *Everyman's Adventure* could be used with profit in group study of the practice of the Presence.

JAMES W. MARLIN

Careers in Religious Journalism

By Roland E. Wolsley. New York 7, Association Press, 1955. 116 p. \$2.50.

There have long been religious journalists. The sensitive and spirit-led Hebrews who compiled what we call the Old Testament, the gospellers, and later the apologists and theologians were religious journalists. But through all the centuries since Moses it remained for the present generation to find *careers* in religious journalism.

In the decade just ending more and more persons have set out to prepare themselves for religious writing as their vocation. In most cases their study and preparation has been lonely if not independent. In the schools of journalism the student finds few who share his specific interest. In the pursuit of a solid biblical and theological foundation the writer in

the seminary is all but lost among future preachers.

Probably no man alive has done so much to change this pattern as has Dr. Roland E. Wolsley. His deep interest in the mission and message of the church has penetrated his thinking and teaching. Besides a shelf of recognized journalism texts, Dr. Wolsley has prepared an elaborate guide for *Interpreting the Church Through Press and Radio*. Under his guidance the first full-fledged religious journalism sequence was begun at Syracuse University School of Journalism, where he is chairman of the magazine department.

Now from his busy typewriter has come a guide book for persons considering the highly specialized field of religious writing. The book will help young people make their vocational choice; it presents the opportunities with newspapers, magazines, with church publications and as free-lance writers. The book gives helpful suggestions as to academic preparation and reveals what kind of remuneration the religious journalist may expect to receive.

In a field in which there is a notable lack of printed materials Dr. Wolsley's book fills a much needed role.

J. MARTIN BAILEY

The Churches and the Schools: American Protestantism and Popular Elementary Education

By Francis X. Curran. Chicago, Loyola University Press, 1954. 152 p. \$3.00.

As an aspect of the relations of the church and the state to education, Father Curran investigates "the surrender by American Protestantism during the past century of the control of popular elementary education to the state." Traditionally, he says, the Christian Church has claimed the right to exercise at least a measure of formal control over the education of its children. Protestant churches outside America and the Catholic Church everywhere still seek to implement this claim, he reports.

"Anti-Catholicism was the chief factor in the rejection of the traditional Christian position by the evangelical churches," he concludes. "Animus against Catholicism played a part, in times a large part, in forming the educational thought of all the Protestant churches."

But he goes on to say that the anti-Catholic "barrage" is in his judgment for some of the Protestant churches "a sort of smoke screen behind which the churches could withdraw from an untenable position." He feels that "the American drive for popular education in the second quarter of the nineteenth century owed little to organized Protestantism."

Lack of trained teachers, lack of money, and often lack of pupils caused the Protestant churches to alter the ideal of a school beside every church to the objective of church schools in localities devoid of state schools.

As Father Curran sees it, "The primary education controlled by the state was Protestant. Why should the Protestant expend labor and money to create other Protestant schools under the control of

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the church?" He thinks that the "abdication" of this responsibility logically leads us to expect complete withdrawal of Protestant churches from secondary and higher education in the United States.

We need to see ourselves as others see us. A reading of Father Curran's book helps us take a new look at our heritage.

The discussions on church responsibility for elementary education continue. As earlier spokesmen said, support of parochial school systems by the Protestant churches "would be a death-blow to the prosperity, and probably to the existence, of public schools." The consensus of opinion in the Protestant churches continues to support public schools.

We see nothing in the record of established churches in other lands to make us feel that our tax support of church schools will produce better men and women than have the public schools of the United States. Public schools have helped make friends for religion. Statistics show all-time high memberships in Catholic, Protestant, and Jewish religious institutions.

R. L. HUNT

Bible-animated deed of a Gideon, a missionary or a Bible Society. He met many Bible soldiers, "a Bible in their hand, a song in their hearts and high courage in their actions."

On the whole, the author found the Bible exerting a wide, wholesome influence, barred only in a few places in central Asia. He is convinced "it is the only book about which all these facts can be stated: most widely sold: 20-30 million a year, most generally disregarded, least

understood and most flagrantly disobeyed." In Australia one to two out of ten worship; in India one in fifty! He says "Wherever I found progressive, spiritually satisfying, happy conditions on our planet, there I found the Bible most active and best understood."

He asks for seeing eyes, hearing ears, receptive hearts, and an active choice of God's will over self-will, if we would have humanity soar "On Wings of the Word."

LYDIA TOURANGEAU

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See prices on page 1.

The Westminster Press

Television Do's and Don'ts

By Elizabeth Lee and Charles H. Schmitz. New York, Broadcasting and Film Commission, National Council of Churches, 25c each, per 100 \$15.00.

With local TV stations hungering for quality material, program directors are turning more and more to religious leaders and groups for help. The Broadcasting and Film Commission has recently published a concise yet comprehensive manual for all those who may respond to the request.

Authored by Elizabeth Lee and Charles H. Schmitz of BFC, the booklet's 24 pages are packed with tips on 14 phases of TV program production. Do's and Don'ts have been compiled in terms of preparation; use of still pictures, blackboards or drawing pads, exhibits, and objects; demonstrations; recordings; interviews; personal attitude; talk; microphone and camera presence; make-up; and general personal appearance.

Setting the TV novice on his way with the "bones of beginning," the booklet will quite adequately tide him over the early days until he gains confidence through experience.

MILTON HEITZMAN

On Wings of the Word

By Roland Hall Sharp. Boston 6, Little, Brown & Company, 1955. 297 p, \$4.50.

Here is an inspiring title for a valuable survey. Roland Hall Sharp used wings to carry him to the farthestmost parts of the world to get answers to his question, "How fares the Book of Books in our troubled world today?"

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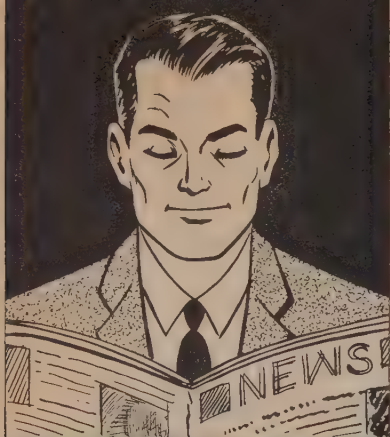
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What's Happening

National Council of Churches Appointments

NEW YORK, N.Y.: DR. HUBERT C. NOBLE, chaplain and associate professor of religion at Occidental College, Los Angeles, has been named general director of the Commission on Christian Higher Education of the National Council of Churches. His election was effective August 15. He succeeds DR. RAYMOND F. McLAIN, now president of the American University in Cairo, Egypt. In his new post in New York Dr. Noble will supervise the work of five separate Council units concerned with Christian emphasis in higher education, both on college and university campuses and in theological seminaries.

Dr. Noble, an ordained minister of the Presbyterian Church, U.S.A., has been serving as a member of the administrative committee of the Commission on Christian Higher Education. He is also on the executive committee of the National Association of College and University Chaplains.

Dr. Noble was born in England and spent his early years in Canada. He is a graduate of Occidental College and received his B.D. degree from Union Theological Seminary, New York, and his M.A. from Columbia University, New York. He has the D.D. degree from the University of Dubuque. He was for eight years pastor of the Presbyterian Church in Downey, California, and then joined the staff of Occidental College in 1944.

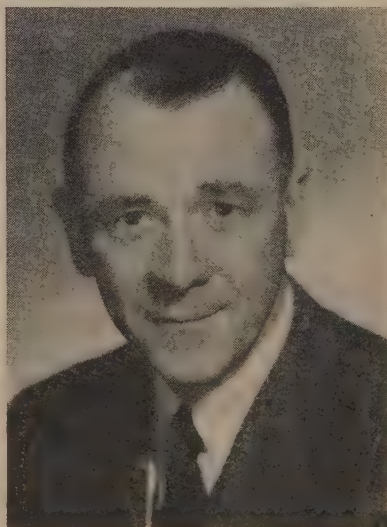
DR. JOHN W. DIXON, JR., an instructor in art history and the humanities at Emory University-at-Oxford, Georgia, has been named the first executive director of the Faculty Christian Fellowship of the National Council of Churches.

Dr. Dixon's election to the post marks the creation of an organizational center for some 600 independent Fellowship groups on university and college campuses across the country. The national office will serve primarily as a service unit in helping local groups plan programs, providing

study materials, and in the organization of new groups.

Dr. Dixon will serve as director of the organization for two years on a leave of absence from his university. Successors in the post will also be on loan from campus faculties and will be appointed for two-years terms.

Church World Service, a Central Department of the National Council of Churches, announces the appointment of two over-seas directors of its program. REV. A. RUSSELL STEVENSON, formerly on the staff of the Division of Foreign Missions, will be the director of the Program in Asia and Other Non-European Areas. REV. WILLIAM T. McREYNOLDS, pastor of the First Congregational Church, Rio Vista, California, is to be overseas relief administrator, available for assignment by CWS to areas of need anywhere in the world.



Dr. Hubert C. Noble

Don Pielstick, of National Council Staff, Dies Suddenly

NEW YORK, N.Y.—THE REV. DON F. PIELSTICK, executive director of the Department of Town and Country Church of the National Council of Churches, died suddenly on June 27 at the age of 48. Mr. Pielstick was about to leave for a field trip to Maine when he suffered a fatal heart attack.

One of the nation's foremost authorities on the rural church, Mr. Pielstick had given executive direction to the interdenominational rural church program since the National Council was established in late 1950. He coordinated the work of more than a score of denominational rural church departments and organized and directed the annual Convocations on the Church in Town and Country which bring together rural life leaders in government and education as well as religion.

Since 1942, when he became field representative for the Home Missions Council—now the National Council's Division of Home Missions—Mr. Pielstick has given outstanding leadership to the churches' programs for developing a strong rural ministry.

As Department director he initiated numerous research projects, the most recent being a study of population trends in low-income farm regions. In this and related work he maintained close contact with both church and federal government agencies and rural youth groups.

A major program carried on under Mr. Pielstick's direction was an extension service for pastors and lay persons in low-income rural areas, including Puerto Rico. He also organized and often personally conducted summer courses for rural ministers in some 25 land grant colleges across the country, which enable the pastors to gain insights into the problems related to rural life and work.

Personals

PHILADELPHIA, Pa.—MISS BARBARA NORTH, Assistant Director of Young People's Work for the Division of Education in the Churches, Presbyterian Church in the U.S.A., has become Director of Christian Education of the Presbyterian Church in Tenafly, New Jersey.

KANSAS CITY, Mo.—After nearly seven years as General Secretary of the Council of Churches of Greater Kansas City, the REV. J. ALLAN WATSON resigned in July. He has become Associate of the Church Department of Cumerford, Inc., an outstanding fund counseling organization specializing in raising funds for hospitals, colleges, churches, and charitable organizations.

During Mr. Watson's years at the Kansas City Council the membership has nearly doubled and the Council has experienced remarkable growth and progress.

BOSTON, Mass. — MISS GRACE STORMS, who has been Secretary of Children's Work for the Congregational Chris-



Staff of Division of Christian Education, National Council of Churches, Photographed at Retreat

MOST of the executive members of the Division of Christian Education, National Council of Churches, attended a Retreat at Conference Point Camp, June 5-7. The units within the Division which they serve are indicated by initials, as follows:

CGCE: Commission on General Christian Education.
 CCHE: Commission on Christian Higher Education
 JCME: Joint Committee on Missionary Education
 CA: Central Administration and Operations
 UUB: Committee on the Use and Understanding of the Bible

Front row, left to right: Mrs. Alice Goddard, Mrs. Margaret Smith, Mary E. Venable, Helen Spaulding, Mildred Magnuson—all CGCE; Lucy M. Eldredge, Priscilla Chase—JCME; Leila Anderson—CA; Juanita Purvis, Nina Millen, Hazel Orton—JCME; Pearl Rosser, CGCE.

Standing, left to right: A. L. Roberts, Don Newby, A. Wilson Cheek, CGCE; J. Carter Swaim—Department of the English Bible; Charles Marion Ross, Earl N. Kragnes, Gerald A. Larue—UUB; L. Newton Thurber, CCHE (Student Volunteer Movement); Carl R. Kay, UUB; David B. Sageser, CCHE (Campus Christian Life); Richard L. Heaton, CCHE (Inter-seminary Movement); W. Randolph Thornton, CGCE; John B. Ketcham, Wendell Kellogg, CA; Herluf Jenson, CCHE (United Student Christian Movement); Milton Heitzman, John Wood, Paul Sturges, Rolfe Lanier Hunt, CGCE; Everett Crum, CA; Hugh Noble, CCHE; Gerald E. Knoff, CA; E. L. Shaver, CGCE; Elmer Million, CCHE; Paul King, Richard E. Lentz, CGCE; J. Allan Ranck, William C. Walzer, JCME; Virgil E. Foster, CGCE. (Mr. Bailey of the *Journal* staff was unable to arrive in time for the picture and Miss Williams was unable to attend the Retreat.)

tian Churches, has now been appointed Editor of Children's Publications. Miss CAROLYN GODDARD has succeeded Miss Storms as Secretary. She comes from Oakland, California and was formerly in the Fauntleroy Church in Seattle, Washington. Two other workers have been appointed by the Division of Education, Congregational Christian Churches: Miss LOIS HAMER, to be Director of Christian Education for Montana and North Dakota, and Miss ALMEDA VICKERY as Curriculum Consultant for New England and North Atlantic states.

NASHVILLE, Tenn.—REV. E. O. HARBIN, nationally known leader in the field of recreation, died on June 7. Mr. Harbin was from 1931 to 1952 a member of the youth staff of the Southern Methodist Church and of The Methodist Church into which it was incorporated. He was especially well known for his many books of games.

YORK, S.C.—REV. PALMER M. PATTERSON has resigned his position as director of the Department of the Church School, Board of Christian Education, Associate Reformed Presbyterian Church, to take another position. REV. GEORGE L. LEITZE of Covington, Georgia, was elected to this office and began his duties on July 1.

RICHMOND, Ind.—RUSSELL E. REES has succeeded LEONARD R. HALL as general secretary of the Board on Christian Education, Five Years Meeting of Friends.

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ACS Officers, 1955-56



CHICAGO, Ill.—At its annual meeting, June 20-25, held at Conference Point Camp, on Lake Geneva, Wisconsin, June 20-25, the Association of Council Secretaries elected officers for 1955-56. These are shown above, as follows:

Seated: VIRGIL E. LOWDER, Exec. Dir., Council of Churches of Greater Houston, Texas (Program Chairman for 1956 conference); FORREST C. WEIR, Gen. Sec., Southern California, Los Angeles Council of Churches (Executive President); MRS. A. B. STANGER, Exec. Sec. Greater Wheel-

ing, W. Va., Council of Churches, (Vice-President).

Standing: DR. O. WALTER WAGNER, Exec. Dir., Metropolitan Church Federation of St. Louis (Past President); DAN EHALT, Exec. Sec. Oak Park-River Forest Community Council of Religious Education (Secretary); G. WEIR HARTMAN, Exec. Minister, Erie, Pa., Council of Churches (Treasurer); HERBERT T. MILLER, Ass. Sec. for Social Work, Cleveland Church Fed. (Historian); ROBERT E. GRIMM, Exec. Sec., South Dakota Council of Churches (Assistant Treasurer).

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American Education Week Resources

Information about materials available for observance of American Education Week can be obtained from National Education Association, 1201 Sixteenth Street, Northwest, Washington 6, D. C.

Materials include films, radio announcements, a guide for speakers and writers, and an A.E.W. primer.

American Education Week 1955 theme is "Schools—Your Investment in America." Among the daily topics is that for November 6, "Your Investment in Character Building."

Is Calling a Lost Art?

(Continued from page 11)
that seemed indicated.

What has happened to us? Have we ceased to find people as interesting as machines—cars, television, record players? Have we forgotten how to get in touch with each other,

just as human beings? If so, the consequences will be disastrous to us as individual Christians, as well as to the Christian community. We have moved far from the picture of Christian fellowship we find in the few words of Acts 2:41-47. If we find unadorned contacts with each other difficult and boring, how far can we move toward fulfilling the plan Christ had for us—"by this shall all men know that you are my disciples, that you love one another"—a love expressed in terms of a deep and honest concern for those outside as well as inside the fellowship?

Ted Rider needs your help!

NOTE: This article is available in pamphlet size as a Journal reprint from the Department of Publication and Distribution, N.C.C., 120 East 23rd St., New York 10, N. Y., or from denominational boards of education. Price to be announced.

We Have Seen His Star

(Continued from page 24)

Jews eagerly await Messiah's coming.

DEBORAH—But it is said that he will be "king of the Jews." Herod is determined to remain king for many years and to see that his sons succeed him. Any possible threat to his throne will be eliminated. He is that kind of person.

CASPER—Well, perhaps we should avoid Jerusalem, just to be sure.

BELSHAZZAR (to Melchior)—What is your opinion?

MELCHIOR—This would certainly explain the dream I had while we stopped for rest this afternoon. It seemed that a man in shining clothing spoke to me and said, "Return another way. Do not enter Herod's court again."

DEBORAH—It must have been an angel of the Lord. Jehovah is indeed watching over his anointed one.

BELSHAZZAR—We will leave early tomorrow, then, and go to our homes a different way. Jesus and his family need have nothing to fear from us. And we will pray that Herod never finds him.

NARRATOR: (Reads Matthews 2:15-16.)

Early the next morning the wise men began their journey home, making a wide detour around Jerusalem.

It is now mid-morning almost two weeks later. Deborah is still at the inn. She and Susan have become very good friends.

Scene IV

(The setting is the same as for Scene III. But it is much lighter. SUSAN is dusting at the cupboard, but turns toward DEBORAH when the conversation begins. DEBORAH is seated on the bench and is polishing a metal bowl. She is wearing the same ragged tunic, but has washed her face and combed her hair.)

DEBORAH—I can't imagine why I haven't heard from my father.

SUSAN—You mean you're tired of my company?

DEBORAH—You know that isn't so. It does seem quiet around here though, doesn't it? I miss the good times we had helping Mary with the baby.

SUSAN—From what you tell about Herod, I'm relieved for them to be gone. And I'm glad they didn't tell us where they were going. It's best not to know too much.

DEBORAH—It was certainly wise of Joseph to obey God's message. But it doesn't keep me from missing them.

SUSAN—Do you really think it . . .

(A loud knock is heard on the door at right. She puts down her cloth and goes to it.) Yes, sir?

(JONATHAN enters. Behind him stands one of the soldiers, if they are used. If not, it can easily be imagined that they stand outside the door waiting for Jonathan.)

DEBORAH (rises eagerly)—Father!

JONATHAN (ignores her for the moment and speaks to Susan)—Are there any male children under two years in this inn, girl?

SUSAN—No, sir.

JONATHAN (to soldiers)—One moment. (He goes to center and looks through the curtain. Then he crosses, goes out the left

hand door. In a few seconds he is back and again speaks to the soldiers outside.) None here. But this is where my daughter is lodging so you may go on without me. (The door is closed behind the soldiers. Then JONATHAN turns to his daughter.)

DEBORAH (by this time she has reached Jonathan's side.)—What is happening, Father?

JONATHAN—I've come to take you home, my dear.

DEBORAH—But you must tell me what the soldiers are doing. And I've so much to tell you. First, though, I want you to meet my friend, Susan. Susan, this is my father, as you must have guessed.

SUSAN—I'm glad to know you, sir. But now I'll leave you two to your talk.

JONATHAN—Thank you for befriending my daughter, Susan. We will see you again before we leave.

(SUSAN exits left. JONATHAN and DEBORAH walk over toward the bench but do not sit.)

JONATHAN—The soldiers, Deborah, are looking for and killing all baby boys in Bethlehem, at Herod's order. He hopes thus to end any claims to his throne.

DEBORAH (shocked)—Oh, Father! How horrible! There are so many babies in Bethlehem.

JONATHAN—I tried to reason with him, but it was just no use. Finally I asked his permission to come with the soldiers so as to bring you home from your "vacation."

DEBORAH—Herod was angry, then, when the three wise men did not reappear. I feared he would be. (Triumphantly) And the others left three days ago—Mary, Joseph and the baby. Herod will never catch them now.

JONATHAN: Praise be to God, who watches over his people! Surely the child will be safe and will live to fulfill his mission, whatever it is.

DEBORAH (slowly, in wonder) Father, many strange things have happened since he was born. I believe he is truly the Messiah. And he was born right here in this inn! They named him Jesus, but I have been remembering the names Isaiah said he would have, as you told me not long ago: "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace." He is so little yet, and I have held him in my arms. (Assuredly) But one day he will rule Israel, Father. He will rule with love and not fear. Angels sang of "peace and good will" when he was born. And it will come. With Jesus as King there will be an end to all tyranny and killing, for his subjects will truly love their King, and will love one another, as well.

JONATHAN: So the prophets have said. However, it may not come in our time, or for many centuries to come, for the forces of evil are very great. But if this child Jesus is indeed the Messiah—as I, too, believe—he will bring a spiritual kingdom into which all loving hearts can enter.

DEBORAH—In such a kingdom I promise to be one of his most loyal subjects.

EDITOR'S NOTE: Permission to produce this play is granted to readers of the Journal. Acknowledgement to the author and to the Journal should be given on any printed or duplicated programs used at the time of pro-

duction. The play must not be copied. Extra copies of this issue for use by members of the cast may be purchased at the prices indicated on page 1.

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Visuals for World Understanding

AMERICAN BUSINESS MEN have to ride in armored cars for safety? That can't be true!" remarked one woman after seeing *In the Face of Jeopardy*. But it is true, and its use in the opening scenes of this new motion picture heightens our awareness of the conflict in our modern world.

Doug Crane, American tin miner in Malaya, rather suddenly realizes that security is not to be found in metals but in faith, not in reaction but in creative revolution. "The truly creative revolution is spiritual. Only the redeeming power of Jesus Christ can make new men, the good society, the free nation. Redemption is the real revolution."¹

It is important that we rediscover and reaffirm the relevance of Christian faith to hopes and needs of men and women living in revolutionary situations. But a basic problem is the communication of the Christian message to the masses who are at the place of decision. In retrospect, consider the time of the Protestant Reformation. Then the combination of clear and

relevant thinking by Luther and the widespread use of the newly discovered printing press combined spiritual insight and mass communication.

Our world is bigger than Luther's, and the tools of communication are more adequate. Christian films open heretofore closed doors in Malaya. Christian radio reaches beyond the barriers of distance, prejudice and social status. "That They May See," a new color, sound film, produced by RAVEMCCO,² demonstrates the use of modern communication media in carrying the Christian message to the people where they are.

Just as we are intricately involved in this world situation, we have responsibility also to understand and help one another within our own land. The Home Missions theme for 1955-56 is "The American Indian." *Song of the Shining Mountains*, the cooperative film for the year, reminds us of some of the problems faced by our fellow-Americans. The Joint Commission on Missionary Education has produced two filmstrips on the subject. *Strangers in*

Their Own Land is for use with adults and youth. *Peter Flying Eagle* is for children.

The films mentioned above are all available from most denominational and many commercial film libraries. They are:

In the Face of Jeopardy 28½ minutes, sound. Rental—color, \$12.00; black and white, \$8.00 (Reviewed in June issue, p. 40)

That They May See, 14½ minutes, sound. Suggested rental—color, \$5.00. If unavailable from your library, write RAVEMCCO, 156 Fifth Avenue, New York 10, New York.

Song of the Shining Mountains, 28½ minutes, sound. Rental—color, \$12.00; black and white, \$8.00. (Reviewed in the June issue.)

Strangers in Their Own Land, 75 frames, color filmstrip. Sale, \$5.00.

Peter Flying Eagle, 65 frames, color filmstrip. Sale, \$5.00.

New Release Evaluation

Angel in Ebony

40 minutes, color. Produced by Film Productions International for Taylor University. Available from Taylor University, Upland, Indiana. Apply for rental.

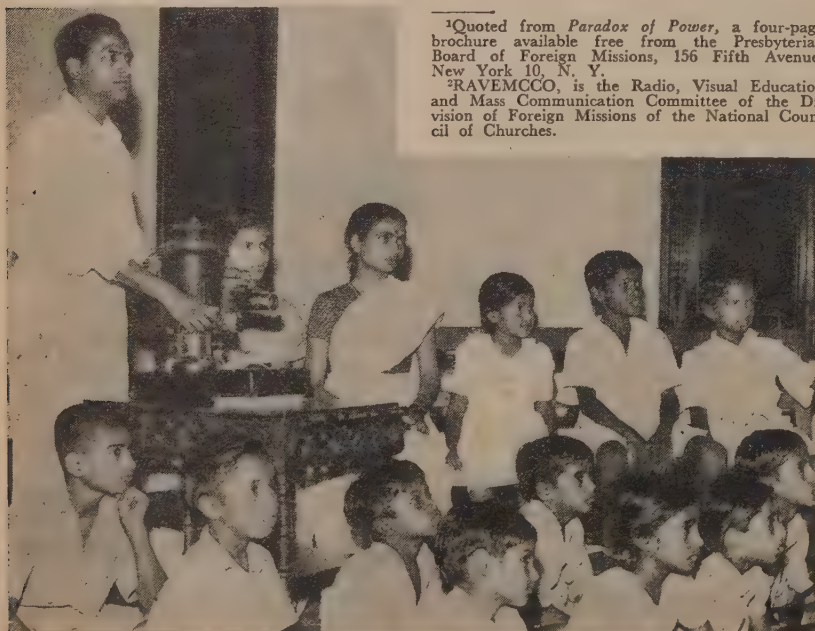
Sammy Morris, son of an African chief, is rescued by missionaries after running away from his kidnappers. His life in the mission compound introduces him to the Father of all—his Father, too. The effects of his meeting with God and resulting studies bring him to complete commitment to Christ. But he does not stop there. His desire to share his new-found faith with his own people motivates him to further study. The quest brings him to America and sets up a chain of events that alters the course of an American university and transforms the lives of those he meets.

General excellence in Sammy's portrayal places this film among the HIGHLY RECOMMENDED for use in leading persons to Christian commitment, promoting the church's missionary program, and the deepening of individual lives spiritually. The story development avoids most clichés in its simple, straightforward portrayal of a true story. The feeling of personal warmth and unlimited faith in God is expressed without becoming excessively sentimental.

New Releases

Film: *Counselor's Day*. Produced by the University of Minnesota as one of three in the "Counseling Adolescents" series. Available from Text-Film Department, McGraw-Hill Book Co., 330 W. 42nd Street, New York 36, New York. 11 minutes, black and white. Apply for rental. A typical day in the life of a student counselor, including the appointments, consultations, classes, and related activities.

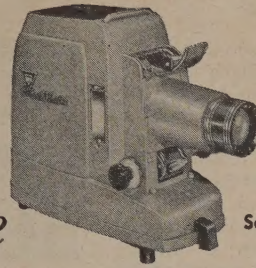
Sound Filmstrips: *Life of St. Paul*. A series of twelve produced by Cathedral Films and available from its dealers. Average running time, 12 minutes each. Color, manual, 33½ rpm "dual-purpose" records (one side has narration for children, other side for general use). The account of Paul's conversion, missionary journeys, and other important experiences.



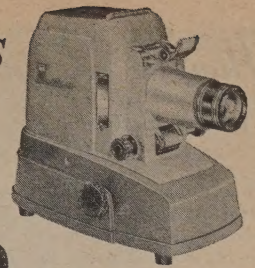
Religious News Service

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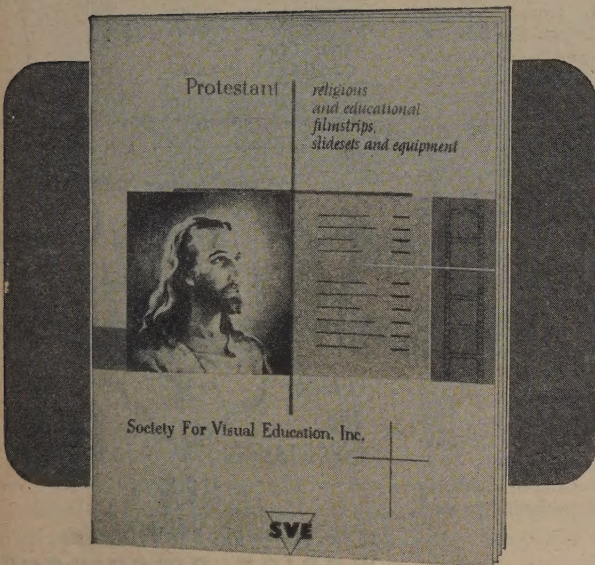


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They've Done It Again!

by Maria Justice*

THE COOPERATING DENOMINATIONS have produced another tool with which local leaders in the churches can do a better piece of work. This is the new Church School Administration Audio-Visual Kit. It has been produced by the denominations working through the Department of Administration and Leadership and the Broadcasting and Film Commission of the National Council of Churches. It will prove most helpful to all who study and wisely use it.

The first 100 Kits off the production line were sent to the International Sunday School Convention, held in Cleveland, for sale there. Local churches will want to get it for use in early meetings of workers' conferences and Boards of Christian Education.

The three filmstrips in the Kit are:

Together We Grow (The Workers' Conference), an 87-frame, photographic, black and white filmstrip with 3 3/4 microgroove 10-inch record. Running time, 14 minutes, 30 seconds. Sale price \$10.00, plus postage.



From "Together We Teach"

PLAN for Christian Education, a 78-frame silent, black and white filmstrip, half photographic, half art. Reading time, approximately 18 minutes. Sale price \$10.00, plus postage.

A Mirror to Myself (Supervision), a 68-frame, art, black and white sound filmstrip with 3 3/4 microgroove 10-inch record. Running time, 14 minutes. Sale price, \$10.00, plus postage.

The complete Kit of three filmstrips, two records, and six copies of the combination guides and scripts (two each) is available for \$21.00 from your denominational bookstore or local audio-visual dealer. Each script contains directions to the projectionist on how he can effectively fit into the program. Each gives a suggested outline for procedure in preparing the group for viewing the filmstrip, with questions to ask for discussion.

This Church School Administration Kit is a supplement to the Leadership Education Audio-Visual Kit of 10 filmstrips, produced in 1950.¹

Together We Grow tells the too fam-



From "A Mirror to Myself"

iliar story of a church with a "workers' conference problem"—poor attendance, poorly planned, ineffectual programs. At one meeting the "faithful few" evaluate what has been done, what should have been done, and what they plan to do about it. The filmstrip may effectively be used to arouse interest in well-planned workers' conferences.

It may be used with the Board of Christian Education, at ministers' meetings, conferences for church school superintendents, groups of local church directors of Christian education, and by instructors of leadership schools and classes. Field workers would find it most helpful.

Plan for Christian Education pictures the people whom every church is responsible for guiding in Christian growth; the board which must do the planning; the various duties of this board; and the key to accomplishment—"One job at a time—each job step by step." Illustrations are taken from three different churches.

This filmstrip could well be used with the same groups mentioned for the first. It will be particularly helpful to instructions of leadership schools and classes; such as, 130a, "The Program of My Church"; 130b, "The Purpose and Program of the Church"; 610a, "Improving the Sunday Church School"; 610b, "Administering the Sunday Church School"; 611a and 611b, "The Superintendent and His Task."



From "PLAN for Christian Education"

A Mirror to Myself portrays how one intermediate church school teacher discovered the solution to her teaching problems through supervision. The filmstrip would help superintendents to do super-

¹For information concerning the LEAV Kit or any of its filmstrips, write to your denominational headquarters or to the Broadcasting and Film Commission, National Council of Churches, 220 Fifth Ave., New York 1, N. Y.

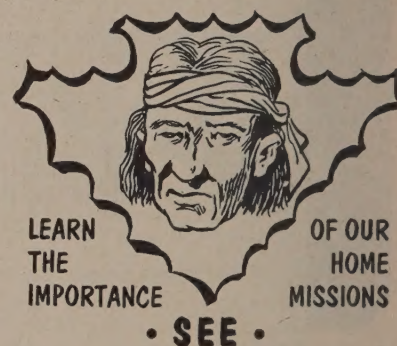
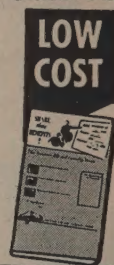
visory work and show them the possibilities of enlisting special people to serve as supervisors. Departmental superintendents, pastors, and directors of Christian education will find help in giving specific guidance to untrained or partially trained volunteer workers. Groups of teachers who view it will be better prepared to accept such supervision.

Of course, none of these filmstrips covers the field entirely. That would be impossible. Therefore each was planned with a specific book in mind, as resource material. These are: for "Together We Grow," *The Workers' Conference*, by Verdia Burke; for "Plan for Christian Education," *Christian Nurture Through the Church*, by Lee J. Gable; and for "A Mirror to Myself," *Guiding Workers in Christian Education*, by Frank McKibben.

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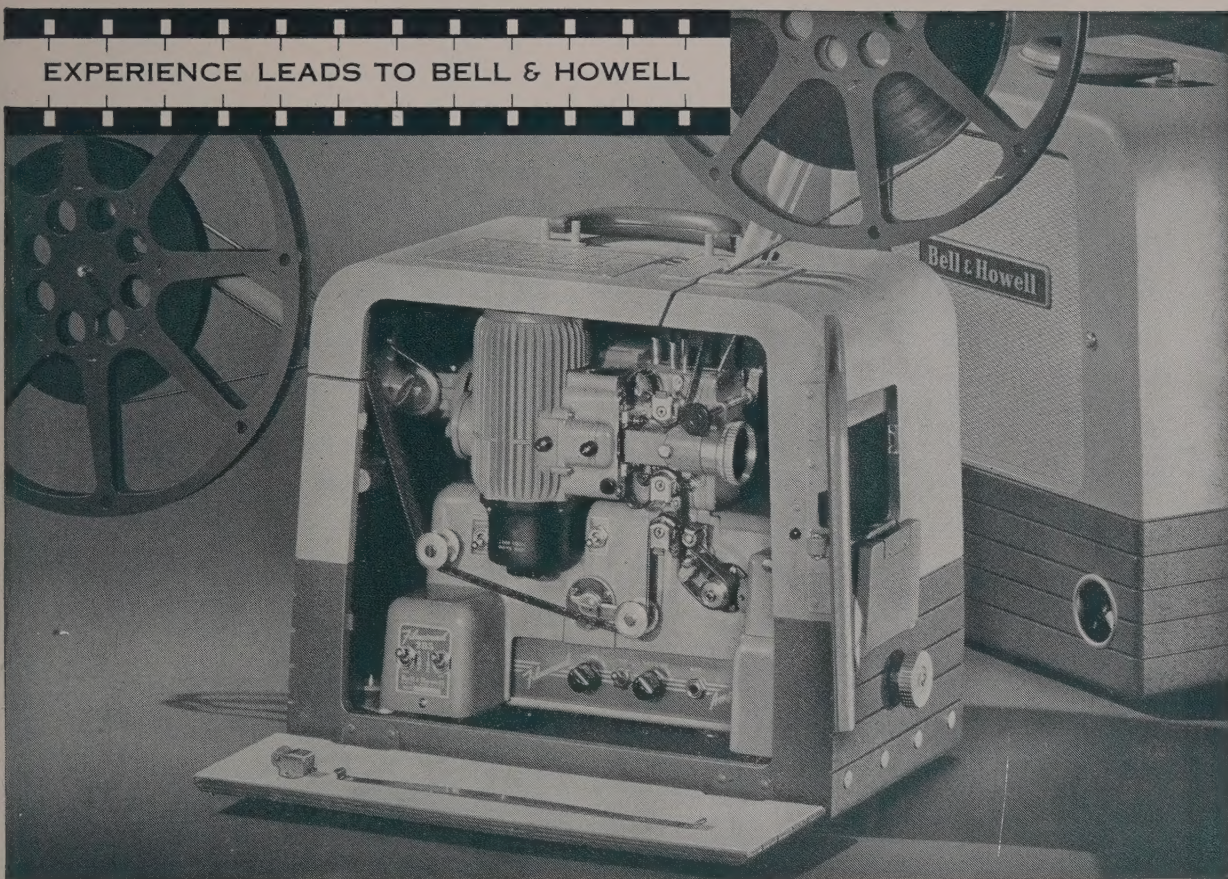
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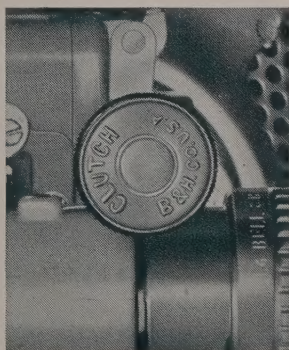
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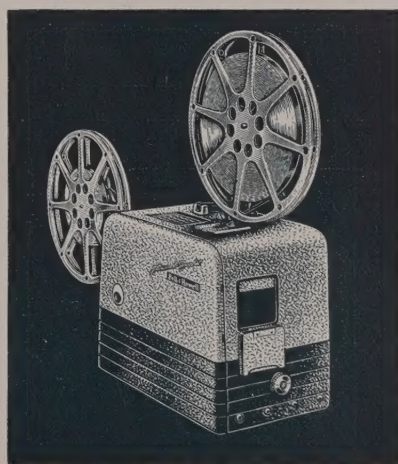


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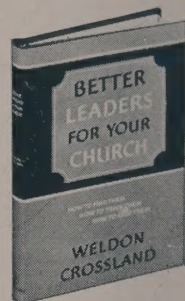
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